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DUTENSIANA;

INTENDED AS

A SEQUEL

TO THE

MEMOIRS OF A TRAVELLER,

NOW IN RETIREMENT.

WRITTEN BY HIMSELF.

TRANSLATED FROM THE FRENCH, UNDER THE SUPERINTENDANCE OF THE AUTHOR.

IN FIVE VOLUMES.

VOL. V.

LONDON:

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PREFACE.

HAVING spent more than thirty years in collecting observations, anecdotes, curious facts, sketches, striking traits of wit, &c., and remarks upon what I had seen, heard, or read, I thought I ought not to bury the whole in oblivion. Accordingly, in the year 1782, I printed two octavo volumes, in which, under the title of *Mémoires d'un Voyageur*, I brought together the greatest part of my collection. That I might fatigue the reader as little as possible, I introduced myself in these memoirs as the canvas upon which I wrought these observations, reflections, and anecdotes; and was preparing to publish them, when I recollected that they contained many occurrences of recent times, and several characters of living persons, which it would not have been prudent to make public. I therefore com-

mitted all the copies of the book to the flames, and reprinted them with corrections. Some materials still remained, of which I had not been able to make use; and I now publish them, that they may not be lost. Part of these materials were employed in a work which I published some years ago, in the form of letters, under the title of *Correspondance Interceptée*. That work, to which I did not put my name, is but little known; of course, if I appear to repeat them, it will be only to a very small number of readers. The title of the present work is taken from my name: I knew none better to give it, considering the variety of the subjects, which no other title could so well express. This will be another volume to add to the collection of *Anas*: the rank which it may occupy in that collection will depend upon the taste and judgment of each reader.

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DUTENSIANA.

1. Count de Mercy.

Florimont, Marshal de Mercy, who was born in 1666, and was killed at the battle of Parma in 1734, was the grandson of General Mercy (who fell at the battle of Nordlinguen in Suabia, on the 10th of August 1645),* and the son of Baron de Mercy. The latter married Christine d'Alamont, the only daughter, and heiress to the great wealth, of Florimont d'Alamont, and of Anne Marguerite d'Argenteau. Marshal de Mercy obtained an order from the Emperor Francis I., Duke of Lorraine, that the estate of Mercy, which he possessed in Lorraine, should be erected into a county

* On his tomb are inscribed these words: *Siste, viator; Heroem calcas.* The battle of Nordlinguen was gained by the Prince de Condé.

for him; and the Emperor added other fiefs to it, upon condition that, if the Marshal died without children, this estate should devolve upon the Dukes of Lorraine. The Marshal, dying without children, left all his property in Hungary to his cousin, Count d'Argenteau (father of the Ambassador), upon condition that he should take his name and arms; which induced him to re-purchase the estate of Mercy from the Duke of Lorraine, and assume the title of Count de Mercy. The family of d'Argenteau is from Limbourg. Count de Mercy, the Ambassador from Paris, died in London on the 25th of August, 1794.

2. Countess of Desmond.

Sir Walter Raleigh, in his History of the World, (London, 1736, fol. p. 46) says: "I knew the old Countess of Desmond, of "Inchiquin, in the county of Munster; who "was living in the year 1589, and a long "time after. She married the Earl of "Desmond during the reign of Edward IV. "(1461—1483), and has received her dower "from all the Earls of Desmond ever since

" that time. All the nobility of the county " of Munster can witness the truth of this " fact."

Sir William Temple, upon the authority of Robert Earl of Leicester, says: " That " the Countess of Desmond died at the age " of 140, very early in the reign of James " I., who died in the year 1625." She enjoyed very good health.

It is astonishing that Mr. Horace Walpole (since Lord Orford), in adducing the evidence of the Countess of Desmond, relative to Richard III., in his Historical Doubts, did not support what he says upon it, by citing at length the passages which I have just repeated.

3. The Desire of something better spoils present Good.

" *Le mieux apparent qu'on cherche, détruit* " *le bien réel dont on jouit*," says Mirabeau. Gresset, in the *Méchant*, has expressed the same idea upon a different subject extremely well: " *L'esprit qu'on veut avoir gâte l'es-* " *prit qu'on a.*"

4. Sir Isaac Newton's Opinion of the Bible.

The Bishop of Llandaff (*Apology for the Bible*, p. 84, 5th edit.) says: That Dr. Smith told him, that, conversing one day with Sir Isaac Newton, at the time he was writing his Commentaries on Daniel, that celebrated philosopher said, "I find "more marks of authenticity in the books "of the Bible than in any profane history "whatever." Dr. Smith was Master of Trinity College, Cambridge.

5. Dukedom of Chatellerault.

James, fourth Lord Hamilton and second Earl of Arran, who was tutor to Mary Queen of Scots, was in the year 1548 created Duke de Châtellerault by Henry II. King of France; but only Duke by patent, and without a peerage. He had two sons; the first of whom kept up the line of the Lords Hamilton, and the second began that of the Lords Abercorn. The second Duke of Hamilton, who died in 1651, leaving no male child, his brother's daughter inherited the Scotch titles: but, according to the laws of France and the conditions of the patent,

she could not transmit the title of Duke de Châtellerault to Douglas Earl of Selkirk; who, upon marrying her, took the name of Hamilton, and was afterwards created Duke of Hamilton, in 1661. Lord Abercorn, descending directly from the male line of James the fourth Lord Hamilton and Earl of Arran, would undoubtedly have been better entitled to think himself Duke de Châtellerault than the Duke of Hamilton, if the Court of France had not decided that that title had returned to the Crown: and the proof that this was their decision is, that the Kings of France since have frequently granted that title to several families; and the last time was in 1730, to the Duke de la Tremouille, who still enjoys it. The first reversion of the title of Duke de Châtellerault to the Crown of France was in 1550; when the Earl of Arran was disgraced in Scotland, and deprived of his titles and estates. Three years after, Charles IX. King of France gave the title to Diana, the natural daughter of Henry II. After her death, it went, as a restitution, to the heirs of *Bourbon Montpensier*, in 1583; up-

on the ground of its having belonged to the Constable de Bourbon, though confiscated in 1524. Mademoiselle de Montpensier gave it, on the 17th of December, 1670, to the Duke de Lauzun, whom she was to have married; but the marriage not taking place, the gift was annulled. Upon the extinction of the branch of Bourbon Montpensier (by the death of Mademoiselle, in 1693) this title returned to the Crown; and remained so till 1730, when it was given to the Duke de la Tremouille.

6. Portrait of the Queen of France.

Mr. Burke's book, entitled, *Reflections on the State of France in* 1790, is the finest production of his genius, and has gained him the highest praise: it is the most elegant work in the English language. It is a pity that it has been so ill translated into French, which prevented the effect it would otherwise have had at Paris. In order to give some French ladies an idea of Mr. Burke's style, I translated his portrait of the Queen of France, and the translation

was communicated to that Princess by the Duchess de Fitz-James. It is as follows :—

" On m'assure que cette grande Prin-
" cesse, également l'objet de ce triomphe
" (6 Octobre 1789), a soutenu cette jour-
" née, qu'elle continue à soutenir les sui-
" vantes, qu'elle soutient la captivité de son
" mari, la sienne propre, l'exil de ses amis,
" la flatterie insultante des adresses, et
" tout le poids accumulé de ses malheurs,
" avec une patience séreine, d'une manière
" convenable à son rang, à sa naissance, et
" digne de la fille d'une souveraine dis-
" tinguée par son courage et ses vertus ;
" que, comme sa mère, elle a des senti-
" mens élevés, qu'elle paroît sentir avec
" toute la dignité d'une Romaine ; que,
" dans la dernière extrémité, elle saura
" éviter la dernière disgrâce ; et que, s'il
" faut qu'elle tombe, elle ne tombera pas
" par une main ignoble.——Il y a seize ou
" dix-sept ans que je vis la Reine de France
" à Versailles, alors Madame la Dauphine ;
" et sûrement jamais image plus ravissante
" n'est apparue sur cette terre, qu'elle pa-

" roissoit à peine toucher. Je la vis rayonner dans l'horizon, ornant et animant la " sphère élevée dans laquelle elle commençoit à se mouvoir ; brillante comme l'étoile du matin, pleine de vie, de splendeur et de charmes. Oh ! quelle révolution ! quelle cœur pourroit contempler, " sans émotion, cette élévation et cette " chute ? Qui l'eût dit, quand tout en elle " inspiroit le respect, l'enthousiasme, et " cet amour qui tient de l'adoration, qu'il " viendroit un temps où elle seroit obligée " de cacher dans son sein un antidote douloureux * pour se soustraire à l'opprobre ? Qui eut pu croire alors qu'elle seroit un jour exposée à des scènes aussi " désastreuses, au milieu d'une nation " brave et généreuse, d'une nation d'hommes " d'honneur et de chevaliers ? J'aurois cru " que dix mille épées se seroient élancées " des fourreaux, pour punir le moindre regard qui eut eu l'air d'une insulte : mais " le temps de la chevalerie n'est plus ; celui " des sophistes, des économistes, des cal-

* The Queen had provided herself with a dagger.

" culateurs, est venu, et la gloire de l'Eu-
" rope est éteinte."

7. Picture of the Jacobins.

The following passage, taken from the same book, contains a fine figure. The author is speaking of the societies of English Jacobins which were formed in London:—

" The vanity, petulancy, and spirit of
" intrigue of numerous little clubs, who try
" to hide their insignificancy by bustle,
" noise, boasting, and a mutual exchange
" of praises, leads you perhaps to mis-
" take the calm contempt which we enter-
" tain for their ability, for a general appro-
" bation of their opinions: it is no such
" thing, I assure you. Because a few grass-
" hoppers, concealed under the grass, fill
" the air with their importunate cries, while
" numerous herds of well-fed cattle lie ru-
" minating in silence under the shade of
" the English oak, you are not to imagine
" that those who make the noise are the true
" inhabitants of the meadows, or that they
" are in great numbers; when they are in
" fact only vile and pitiful skipping insects,

"troublesome and vexatious from their "noise, it is true, but happily of short du- "ration."

8. Guelfes and Ghibelines.

The branch of the Guelfes, in Germany, became extinct in Guelfe III., who died in 1055 without children.—His father Guelfe II., who died in 1047, had given his daughter Cunegonda in marriage to Azo II. Marquis of Est, then master of Inner Lombardy, since of the Genoese states as far as the Adriatic.—This Azo II., who also died in 1055, had three sons. The eldest was called Guelfe, after his grandfather; he was an Italian, with a German name. At the death of his uncle, Guelfe III., he inherited, in right of his mother, the states of Bavaria: it is from him that the house of Brunswick springs.—The second son of Azo II. was Bertholde; who married Sophia of Carinthia, and by her became heir to the duchies of Carinthia and Zaringia. Their son was the famous Rinaldo, the hero of Tasso, who lived to the age of a hundred years.—The third son of Azo II. was the Marquis of Este, who

was the stem of the House of Este of Modena.—The parties of the Guelfes and the Ghibelines took their rise in the commencement of the thirteenth century; the first sided with the Popes, and the second with the Emperors. A different cause has been assigned for the origin of this quarrel, but this is the most probable. While the quarrel lasted, the *Ursini* were at the head of the Guelfes, and the *Colonna* at the head of the Ghibelines. Dante, who has said so much of the Guelfes and Ghibelines, was born in 1265, and died in 1321.

9. Julius Cæsar.

Julius Cæsar was born in the 654th year of Rome, and a hundred years before Jesus Christ. He was killed in the year 710 of Rome, at the age of fifty-six, forty-four years before Christ. His harangue in the Senate was made towards the end of the consulate of Cicero, sixty-three years before Christ: he was then thirty-seven years old; and had performed nothing remarkable, except a little expedition against the pirates who infested the coast of Asia, near the

island of Rhodes. He was then twenty-five. It has been doubted whether he was concerned in the conspiracy of Cataline, as he was entrusted with the guarding of one of the conspirators.

10. New Maxims.

Men *love* good-nature, because they have need of it.

They *hate* the virtues which are opposed to their vices.

They *admire* talents to which they can never attain.

11. Natural Liberty does not exist.

Long before the question, Whether Man was born free, was agitated in France, *Soame Jenyns*, an English author, had decided it in a very humorous manner:—"It is false," says he, "that all men are born free. The "first infraction of this liberty is their birth "itself; to which they are subjected with- "out their consent, or that of their repre- "sentatives. It is easy to prove that man, "by his nature, is never a free and inde- "pendent being, from the first to the last

" moment of his residence upon this terres-
" trial globe. During the first nine months
" of his existence, he is confined in a dark
" and narrow prison, and deprived of
" light and air; till being, at last, with
" difficulty drawn forth from his dungeon
" by the cares of an officious deliverer, his
" hands and feet are bound, and he is com-
" pelled for a time to take bread, water,
" and milk. He is no sooner freed from
" these bands, than he makes such bad use
" of his liberty, that it is judged necessary
" to subject him to more rigorous disci-
" pline; first under a mistress, and then
" under a school-master, both tyrants in
" their respective departments. By them
" he is kept without the authority of the
" law, condemned without a jury, and
" flogged without pity. In this state of
" slavery he goes on for several years: at
" the expiration of which he is obliged,
" whether he likes it or not, to acknowledge
" himself the subject of a civil government,
" and to submit to its authority; in spite of
" all the ingenious efforts he may make to
" contest its rights, and though he runs

"the risk of being justly hanged if he "dares to disobey its laws."

12. Definition of Chance.

Chance is the chain of effects, the causes of which we do not perceive.

13. Extraordinary Sport.

When the King of Naples was in Germany, about the year 1792, it was said in the German papers, that in the different times he had been shooting in Austria, Bohemia, and Moravia, he had killed five bears, 1820 wild boars, 1968 stags, 13 wolves, 354 foxes, 15,350 pheasants, 1121 rabbits, 16,354 hares, 1625 she-goats, 1625 roebucks, and 12,435 partridges.

14. Definitions of Love by Ninon and Leibnitz.

Ninon de l'Enclos has defined love to be a sensation rather than a sentiment; a transient illusion which pleasure produces, society destroys, and which does not suppose any merit either in the one who receives or the one who gives: she calls it the

intoxication of reason.—Leibnitz defines it to be an affection which makes us find pleasure in the perfections of those whom we love.

15. Maxim of Marcus Aurelius.

In the midst of those events which vex thee, said Marcus Aurelius, remember that, so far from the accident which has happened to thee being an evil, thy constancy in supporting it will make thee derive a certain advantage from it.

16. Spinosism.

Spinosa acknowledges only one substance in the world; of which, he says, the souls of individuals are merely transient modifications. The Stoics supposed an universal soul; which, according to them, is the ocean of all individual souls.

17. Accusation of Obstinacy frequently unjust.

Most men never distinguish their own decisions from what is right; not considering that, if others are not of the same opi-

nion as themselves, neither are they of the same opinion as others *. This arises from that pride which makes every one assume as a fixed principle that he is right. This pride is particularly the lot of the ignorant; and hence, undoubtedly, it was said by Madame Deshoulières of some such person, "he is quite proud of being ignorant." Socrates was just the reverse of such men: after he had learnt all that the wisest of his day could teach, he declared that he knew nothing. This Pascal calls a *learned ignorance*, which knows itself.

18. Beautiful Stanza of Le Franc de Pompignan.

The following is one of the finest stanzas in French poetry. Voltaire was forced to

---

* Lord P. said that I was *obstinate*, because I maintained, against him, the existence of a God.—In my edition of the works of Leibnitz, I have published several of his letters to Muratori: but, notwithstanding that, some person asserted to me that they had not been contemporaries, and I was *obstinate* for maintaining that they had.

admire it, even after he was told that it was written by M. le Franc de Pompignan. The author is speaking of the atheists, who deny the existence of God at the time when they are enjoying his blessings.

Le Nil a vu sur ses rivages
De noirs habitans des déserts
Insulter par leurs cris sauvages
L'Astre éclatant de l'univers:
Cris impuissans, fureurs bizarres!
Tandis que ces monstres barbares
Poussoient d'insolentes clameurs,
Le Dieu, poursuivant sa carrière,
Versoit des torrens de lumière
Sur ces obscurs blasphémateurs.

19. More Good than Evil.

There is more moral good than evil in the world. There may be more wicked than virtuous men, because a single bad action is sufficient to rank a man among the bad; but, on the other hand, those who are called bad, commit, during their lives, ten good actions for one bad one. Besides, much more is said concerning a great crime, such as murder, than of a hundred good actions which are silently performed; and that dis-

tinction alone is enough to prove that the former are much more rare than the latter.

20. Origin of Evil.

All created beings are necessarily finite and imperfect: God could not create a being like himself; the evil which results is, therefore, essential. This proves that evil in physics, as well as good in morals, is not positive: it is a mere privation, a defect attached to the nature of created beings.

21. Why we cannot comprehend the Mind.

The mind being the seat of the ideas, and containing them, it necessarily follows, that the idea which we wish to form of the mind can never be an idea formed by the mind; which cannot, at the same time, be that which contains and that which is contained. The mind and the soul are synonimous in this respect.

22. Italian Language.

The Italian is, of all living languages, that which has existed longest in its purity. In Dante, who wrote five hundred years

years ago, are to be found passages which, for sweetness and elegance, equal any of the best writers of the present age. The following is an instance: he is speaking of his mistress.

Elle è quanto di ben può far natura,
Per esempio di lei Belta si pruova.
. . . . . .
. . . . . di costei si può dire
Gentile in Donna ciò che in lei si truovà.
E bello è tanto quanto lei somiglia.
E puossi dire che il suo aspetto giova
A consentir ciò che par maraviglia;
Onde la nostra fede è ajutata.

Dante died in 1321. Petrarch was born in 1304. Supposing him to have celebrated Laura at the age of twenty-three, it is now nearly 480 years since he wrote the following verses:

Luci beate et liete,
Se non che il veder voi stesse v'è tolto,
Ma quante volte à mé vi rivolgete,
Conoscete in altrui quel che voi siete.
Ne mai stato gioioso
Amor, o la volubil fortuna
Dieder' à chi più fur nel mondo amici,
Ch' i nol cangiassi ad una
Rivolta d'occhi.

Vaghe faville, angeliche, beatrici
De la mia vita, ove il piacer s'accende;
Cosi vedess' io fiso
Com' amor dolcemente gli governa!
Sol un giorno d'apresso,
Senza volgersi mai ruota superna;
Ne pensassi d'altrui, ne di me stesso,
E'l batter gli occhi miei non fosse spesso.

23. The Great.

The great have not been ill depicted in a work of the Abbé Régnier Desmarêts, who died in 1718, at the age of eighty-one. The piece contains this pretty metaphor:

Ce sont des ballons, que le sort
Pousse en l'air, ou plus ou moins fort,
Et dont il joue à sa manière;
Des globes de savon et d'eau,
Que pousse au bout d'un chalumeau
D'un enfant l'haleine légère.
Chaque globe est plus ou moins grand,
Mais tous ne sont pleins que de vent.

Dulcis inexpertis cultura potentis amici,
Expertus metuit . . . . . .

Horatius, Lib. I. Epist. v. 16.

24. Papal Families.

It is curious enough to consider how many great families have been raised, strengthened,

or enriched, merely by alliances with Popes. The following is an account which I have drawn up:

Fieschi	Innocent IV. .	1243
Visconti	Gregory X. . .	1271
Gaetano	Nicholas III. .	1277
Colonna	Martin V. . .	1417
Piccolomini . . .	Pius II.	1458
	Æneas Silvius .	1471
*Borgia	Alexander VI.	1492
Medici	Leo X.	1513
	Clement VIII.	1523
	Leo XI.	1605
*Florent	Adrian IV. . .	1522
*Del Monte	Julius III . . .	1550
Caraffa	Paul IV. . . .	1555
Ghisleri	Pius V.	1566
Buoncompagni . .	Gregory XIII.	1572
*Peretti Montalte .	Sextus V. . . .	1585
*Castagna	Urban VII. . .	1590
Sfondrate	Gregory XIV.	1590
Facchinetti	Innocent IX. .	1591
Aldovrandini . . .	Clement VIII.	1592
Borghese	Paul V.	1605
Ludovisi	Gregory XV. .	1721
Barberini	Urban VIII. .	1623

Pamfili	Innocent X. .	1644
Chigi	Alexander VII.	1655
Rospigliosi	Clement IX. .	1667
Altieri	Clement X. .	1670
Odescalchi	Innocent XI. .	1676
Ottoboni	Alexander VIII.	1689
Pignatelli	Innocent XII. .	1691
Albani	Clement XI. .	1700
Conti	Innocent XIII.	1721
Orfini	Benedict XIII.	1724
Corsini	Clement XII. .	1730
Lambertini	Benedict XIV.	1740
Rezzonico	Clement XIII. .	1758
*Ganganelli	Clement XIV. .	1769
Braschi	Pius VI. . . .	1775

All these families, except those which are marked with an asterisk, are still distinguished and powerful. The Colonna alone were very great noblemen before they had a pope of their name. The greatest part of the others whom I have mentioned in the list, owe their elevation and their riches to nepotism.

25. LE MÉCHANT, A COMEDY, BY GRESSET.

I do not know any comedy which is better versified than the *Méchant* of Gresset. He particularly excels in his lively representations of the ridiculous. His picture of the city of Paris is admirable. *Cléon*, the hero of the piece, wishes to deceive *Florise*, who is afraid lest his taste for the capital should make him quit the country. He tells her:

——— Paris! il m'ennuie à la mort;
Et je ne vous fais pas un fort grand sacrifice
En m'éloignant d'un monde à qui je rends justice.
Tout ce qu'on est forcé de voir et d'endurer,
Passe bien l'agrément qu'on peut y rencontrer.
Trouver à chaque pas des gens insupportables,
Des flatteurs, des valets, des plaisans détestables;
Des jeunes gens d'un ton! d'une stupidité!....
Des femmes d'un caprice et d'une fausseté!...
Des prétendus esprits souffrir la suffisance,
Et la grosse gaieté de l'épaisse opulence;
Tant de petits talens où je n'ai pas de foi;
Des réputations, on ne sait pas pourquoi;
Des protégés si bas! des protecteurs si bêtes!
Des ouvrages vantés, qui n'ont ni pieds ni têtes!
Faire des soupers fins où l'on périt d'ennui;
Veiller par air, enfin se tuer pour autrui:—
Franchement, des plaisirs, des biens de cette sorte,
Ne sont pas, quand on pense, une chaîne bien forte.
. . . . . .

Je suis tenté, parbleu, d'écrire mes mémoires;
J'ai des traits merveilleux, mille bonnes histoires,
Qu'on veut cacher .....

FLORISE.

Cela sera délicieux.

. . . . . .

. . . . . .

CLEON.

Oh! fiez-vous à moi; je veux les célébrer
Si bien, que de six mois ils n'osent se montrer.
Ce n'est pas sur leurs mœurs que je veux qu'on en cause;
Un vice, un déshonneur, font assez peu de chose;
Tout cela dans le monde est oublié bientôt:
Un ridicule reste, et c'est ce qu'il leur faut.
Qu'en dites-vous? Cela peut faire un bruit du diable;
Une brochure unique, un ouvrage admirable,
Bien scandaleux, bien bon, le style n'y fait rien;
Pourvu qu'il soit méchant, il sera toujours bien.

There are several passages of this sort in the comedy of the *Méchant*, and many of those verses are remembered and cited: such as,

Les sots sont ici-bas pour nos menus plaisirs .....
L'esprit qu'on veut avoir, gâte celui qu'on a.

26. A BLOW RECEIVED PATIENTLY AT ROME.

I knew a nobleman of great rank at Rome, who, having received a blow in the street,

went immediately to complain to the Governor of the City. The Governor, who is always an ecclesiastic, but who was not a Roman, could not help observing to him, that he was surprised at hearing the first news of it from himself.

27. Another at Venice.

A foreigner at Venice having struck a Venetian nobleman, offered to give him satisfaction sword in hand. The Venetian replied coolly; *O! quà non usemo*— "That is not the custom here."

28. Irish Bull.

An Irish blockhead was once asked what age he was: "I am only twenty-six," he answered; "but I ought to be twenty-"seven, for my mother miscarried the year "before I was born."

29. Duke de Lauragais' Answer to a Challenge.

A French ... it sent a challenge to the Duke de Lauragais, both being then in England. The Duke replied to the chal-

lenge, "That none but Scaramouch would "fight Harlequin."

30. Drunken Valet.

Beaumarchais told me that he had a servant who was very apt to get drunk: seeing him come staggering into his chamber one morning, — "What! rascal," said he, "drunk so soon in the morning?"—"I "beg your pardon, Sir," replied the valet, "this is only the remains of yesterday."

31. Repartee of Foote to Lord Sandwich.

Foote was extremely happy in repartee. Lord Sandwich one day said to him, "Foote, "you will certainly die of some bad disor- "der, or be hanged some day."—"That "indeed I may, my Lord," replied Foote, "if I embrace either your Lordship's mis- "tress or your Lordship's principles."

32. Court of Vienna.

The Court of Vienna is the most brilliant and the best constituted in Europe. I have seen there several sovereign princes, brothers of Kings and Electors, in the service

of the Emperor; without reckoning several great noblemen, such as the princes of Lichtenstein, Esterhazy, Colloredo, d'Ausberg, and others, who from their rank and their riches are greater subjects than any other sovereign can reckon among his courtiers. The society there is extremely amusing, and very proper as a model for a young man. During a year that I was there, I remarked that the young Englishmen who came there got rid of their awkward air, and the young Frenchmen of their foppery. The reason is, because the women are amiable, sprightly, and gracious. With these qualities, they cannot fail to please: they are willing to take the trouble of correcting these natural faults of young men, and they do it in such a manner as not to discourage them.

33. God's Prescience.

All the difficulties which have been raised concerning the decrees of God and his prescience (which some think establishes the necessity of our actions), arise only from the abuse of words; which, being employed

to bring things to the level of our understanding, are applied to God in the same sense as we apply them to ourselves. The word *prescience*, for instance, cannot be applied to God. With Him, there is neither past nor future. Every thing being present to Him in all the states of time, we ought not to say of Him that He foresees what will happen, but that He sees what does happen. He has left men the liberty of acting, and punishes or rewards them according to the use they make of this liberty. We ought not to say of God, that He foresees what such a man will do, but that He sees what he does. Thus, when God spoke by the Prophets, with respect to Himself, He tells what happens; with respect to us, these Prophets predict what will happen. In a word, God, by his eternity, is present at all times, as He is in all places by His immensity.

34. What constitutes Country.

I have been frequently told that I am a Frenchman, because I was born in France: but I have always maintained, that being

born there of protestant parents, who brought me up in their own religion, I could not consider France as my country; since it was a maxim with the Government of that kingdom, that it acknowledged no protestants in France. This is what I myself was once told by the Minister for the Home Department in that country. In fact, at the time I determined to quit it, the protestants were excluded from all the advantages enjoyed by the subject of a state. A protestant could not contract a valid marriage; his children were deemed illegitimate; they could hold no place, either in the army, at the bar, or in the church. Every man, however, must have a country; and if he does not find it where he was born, he has a right to seek it elsewhere. This resolution I formed at the age of fifteen; and I carried it into execution some years after, by going to England. Two great men of the present age, the late King of Prussia and the late Prince de Conti (I write this in 1794), perceived the force of this reasoning, in the conversations which I had the honour to have with them upon this subject,

and confessed that I was right. I have taken the oath to the King of England; I have been several times charged with his Majesty's affairs at a foreign court; I have a pension from the State, and a benefice in the Church; and I shall always maintain that I am more of an Englishman, than the greater part of those who are English only from the chance of their birth.

35. Whether the Arabians have been conquered.

It is an error to suppose that Arabia has never been conquered: *ab Assyriis Persisque sæpe victi*, says Herodotus, in his second and third books; and Xenophon, in the first, second, third, fourth, and eighth books of his Cyropedia. Strabo, who is a very exact writer, says in his sixteenth book, that Alexander the Great had entertained a design of establishing the seat of his empire there. Ælius Gallus, a Roman general, the friend and protector of Strabo, subjugated part of Arabia Felix; and the Turks have been, for a long time, masters of it. The proof of this may be found in Niebuhr's

Travels in Arabia; and particularly at the fifteenth, twenty-sixth, and twenty-seventh pages of the second volume of the octavo edition.

36. Vices and Virtues, in whom found.

The greater part of vices consist either in defects or excesses; the greater part of virtues, in the observance of a just medium. The virtues are found less among the low and the great, than in the middling classes of mankind. The low are less acquainted with their duties; this is their defect: the great know them, transgress them, and give themselves up to excess. The generality of men who form the middle class, understand them better, and practise them more.

37. Pont du Gard.

The *Pont du Gard* was built by Agrippa, and is supposed to have made part of the aqueduct which conducted the waters of the fountains of Eure and Airain to Nimes.

38. Anecdote relative to the Maison Quarrée at Nimes.

The *Maison Quarrée* was a temple erected

to the honour of Caius and Lucius Cæsar, the sons of Agrippa. The Duke de Choiseuil, who always had grand ideas, formed the design of transporting that fine edifice to the park of Versailles. Measures were actually taken for its removal: an architect was found, who had made a plan for numbering all the stones of the building, and replacing them so well together, that no one could perceive that they had been displaced. The project, however, was not carried into execution. The inhabitants of Nimes were unhappy at the thoughts of seeing their fine church removed, and the Minister was not willing to displease them. If the removal had taken place, the question of the person who, seeing a beautiful church in the country, asked "whether it had been made upon "the spot," would have become less absurd.

39. Bon-Mot of the Grand Duke of Russia.

Paul, Grand Duke of Russia, in 1782, said of the disturbances of Geneva, that "it "was a tempest in a glass of water." The idea was very proper for the heir of the largest empire in the world.

40. Bon-

40. Bon-Mot of a Physician.

Dr. Rogerson, a Scotch physician attached to the Empress of Russia, passed through Paris about the year 1786, on his way from Petersburg to Scotland. M. Necker, who had been some time ill, desired to consult him. The Doctor afterwards observed, that he saw nothing in him but *une ambition rentrée*. The phrase was very good for a foreigner, if it was his; but I have since that been told, that Dr. Tronchin said the same of M. Turgot.

41. Anecdote of the Duke de Crillon and General Murray.

Sir Horace Mann, British Minister at Florence, communicated the following anecdote to me in the year 1782. Capt. George Donn, aide-de-camp of General Murray, who was then Governor of Minorca, and a person of the name of La Rivière, his Secretary's clerk, deposed, that having been sent successively to the Duke de Crillon by the General, relative to an exchange of prisoners, the Duke by degrees insinuated,

and particularly to the clerk, that he was authorized by the Court of Spain to offer the Governor of Mahon a considerable sum if he would give up that place; adding, that measures would be taken to do away all suspicion of any connivance. He proposed to pay one million down to General Murray, who might mention what further sum he required. In order to persuade him to listen to these offers, the Duke gave him to understand, that in the year 1756 it was obtained in the same manner; which accounted for the readiness with which the fortress surrendered, merely after the taking of the Queen's and Anstruther's redoubts.

General Murray, indignant at this proposal, wrote the following letter to the Duke:—

"Sir:—When one of your kings pro-
"posed to your brave ancestor to assassi-
"nate the Duke of Guise, he made the an-
"swer which you should have made to the
"King of Spain, when he employed you to
"assassinate the character of a man, whose
"birth is not less illustrious than your own,

"or

"or that of the Duke of Guise. Hence-
"forth I can have nothing to do with you
"but in arms, and I will admit no inter-
"course between us which is not in the
"highest degree hostile."

The Duke de Crillon answered:—

"SIR:—Your letter restores each of us
"to our place; it confirms me in the high
"esteem I have always had for you. I ac-
"cept your last proposal with pleasure."

Sir Horace Mann shewed me the original letter which General Murray wrote to him upon the subject, from which I made this extract.

42. THE PRETENDER WISHED FOR IN AMERICA.

The Abbe Fabroni, rector of the University of Pisa, assured me that, at the commencement of the American war, he had seen letters from the Bostonians to the Pretender, inviting him to come and put himself at their head. I knew that the Duke de Choiseul had a design to send that Prince to America in the year 1760; but I cannot help doubting whether such determined republicans as the Bostonians would have

wished to have a prince of the House of Stuart for their Chief.

43. The Bostonians tired of the English Government.

These Bostonians, a long time ago, entertained the design of withdrawing themselves from the authority of England: for M. de Bougainville told me, that when he was in Canada, he translated a letter from them to M. de Montcalm, in which they proposed to give themselves up to France.

44. Character of the Pretender.

The Pretender was not so destitute of understanding as he was said to be. I have seen him several times, and had once a conversation of two hours with him. He spoke several languages well, and seemed to be extremely well acquainted with the political interests of the Courts of Europe. That which he praised least was the Court of France, of which he complained on many accounts. Besides the manner in which they had acted towards him in the expedition of 1745, he said that it was at the per-

suasion of France that he married a princess of Stolberg; and that the Duke d'Aiguillon, who was then Minister for Foreign Affairs, had promised him, upon consideration of their marriage, a pension of 250,000 livres, which was never paid him.

45. Hannibal's Passage into Italy.

I have studied, with Polybius in my hand, the route which Hannibal made in Italy. I cannot conceive how there should be two opinions upon the subject. Polybius was a soldier: he had great abilities. He said that he made a journey over the Alps, expressly to ascertain the march of the Carthaginian general. He had conversed with the Roman generals who had carried on the war against that great man: he must have talked with the inhabitants of the Alps who had seen the army pass: his evidence is therefore unexceptionable. He says, that Hannibal passed by the country which is at the confluence of the Isire and the Rhone, or the Viennois; that thence he traversed the country of the Allobroges, which is Dauphiné, and part of Savoy; that he

descended from the Alps into the plains which are washed by the Po, and that the first city he took was Turin. Thus, according to Polybius, Hannibal took the same route which is still pursued at the present day; except that, instead of going by Mount Cenis, he passed by the mountain of Exiles. What leads me to believe this is, that all authors agree in saying, that the General, in order to encourage his army, shewed them, from the summit of a mountain, the fine fields of the country which they were going to conquer. Now, from conversations which I have frequently had with several Piedmontese officers, who are well acquainted with the Alps, I learn that it is only from the summit of the mountain of Exiles that such a view could be offered to the army. Livy agrees in making Hannibal descend by the Exiles; but he is wrong when he makes him enter by the valley of Briançon.

46. Hannibal dissolving the Alps.

From the desire of making every thing marvellous, it has been represented as a

wonder, that Hannibal had (to use the expression of some authors) dissolved the Alps with vinegar. That wonder, however, is reduced to a very simple process. It no doubt happened then, as it frequently does now, that great masses of rocks fell from the tops of the mountains, rolled into the valley, and stopped up the roads. Livy only says, that, in such cases, Hannibal had a great fire kindled round the rock; and that when it was heated he had a great quantity of vinegar poured upon it, which, insinuating itself into the veins of the rock (opened by the heat and calcined), softened it, and facilitated the means of breaking it easily. Some years ago, M. Dupla, curate of Montgaillard in the country of Foix, renewed the experiment of Hannibal; and by the same process, made a road of a hundred fathoms long, and twelve feet wide, through a hard rock, inaccessible and surrounded by precipices. This road now leads from the town of Foix to Devernajon, and other neighbouring places, and is of the greatest use to that part of the province.

47. Posterity of Charlemagne.

Charlemagne was born in 742, proclaimed King of France in 768, crowned Emperor at Rome in 800, and died at Aix-la-Chapelle on the 28th of January 814. He left, at his death, only one legitimate son, Louis the Debonnair (who succeeded him), two daughters, abbesses, and seven natural children. He had two sons who died before him: Pepin le Bossu, who was banished to the Abbey of Pruyon, for having conspired against the life of his father (he died in 810); and Charles, who was Viceroy of Eastern France, or part of Germany, and who died in 811 without issue.

The last King of France of the race of Charlemagne, was Louis V., called the Idler; who died in 987, without children, at the age of twenty-five, after a reign of two years.

After his death, the kingdom belonged of right to Charles of Outremer, uncle of Louis V., and son of Louis IV.: but that prince having rendered himself odious to the French, by his conduct and his alliance

with Otho, King of Germany, the nobles considered him as a deserter, excluded him from the succession, and conferred the crown upon Hugh Capet, Duke of France, the chief of the third race.

This same Charles (the son of Louis of Outremer), received the duchy of Lower Lorraine, comprehending Brabant, with a part of Upper Lorraine, from his cousin, Otho II. He wished to assert his rights to the crown of France against Hugh Capet; which occasioned a civil war that continued some years, and was at last terminated by the capture of Charles, in the city of Rheims, on the 2d of April 991. He was conducted as a prisoner to Orleans, where he died in the year 992.

Otho, the son of this Duke Charles, succeeded his father in the duchy of Lower Lorraine and Brabant. He died in 1007, without issue, and was the last male of the race of Charlemagne.

Gerard III., Count of Alsace, was created Duke of Lorraine when he was ten years old, in 1048; at the same Diet of Worms at which Brunon, Bishop of Toul, his cou-

sin, was made Pope, and took the name of Leo IX. He was of the House of Hapsbourg, and great-grand-nephew of Gontran, the stock of the House of Austria. G. Patin, vol. i. p. 479, speaks of a suit of the Prince of Condé against the Duke of Lorraine, in which the Advocate-general, Talon, proved that the latter was not descended from Charlemagne, nor from Godfrey de Bouillon, but from Gerard of Alsace.

48. Quantity of Corn necessary to support a man.

It requires twenty-four bushels of corn, weighing twenty pounds each, to support a man for one year: that is, a pound, of sixteen ounces, of the finest bread daily. An acre produces in France seventy-two bushels. A million of bushels of corn will support 50,000 men a year.

49. Corn-Trade.

The author of the "Examination of Colbert's Ministry," (Bruni, formerly Director of the India Company), thinks that corn, in a state where the arts flourish,

should be an object of internal regulation, but never, from its nature, an object of commerce.

The same author says: "A state ought not to encourage cultivation with the immediate view of selling to another, but to do every thing in its power to encourage cultivation for home consumption.—In the sytem of interior consumption, the state reckons two subjects (the one the seller, the other the purchaser), and clearly two benefits; since it is in the same state that the value of that property which is sold is formed, and becomes a *first benefit;* and also that labour has produced the value of industry, which has bought the value of subsistence, which is a *second benefit* of the same sort.

"A country which sells its provisions, when it might support labourers, its subjects, with them, gives to another its own population."

M. Necker, on the same principles, adds: "It is Poland, degraded by a feudal government, that sells its grain to the industrious Dutch; it is Africa, ignorant and

barbarous, that sells hers to Marseilles; it is infant America that sells her corn to full-grown Europe; it is France, enlightened by Colbert, that consumes hers herself.—It has been objected, that manufactories divert men from the cultivation of the earth, by offering them occupations more attractive. The reply is, that artizans are supported only by those superfluous provisions, which could not exist without cultivation; thus the arts are not the rivals of agriculture, but its encouragement and its reward. The colonies of a state, in order properly to answer the views of their possessor, should cultivate productions heterogeneous to those of the mother-country, but necessary or useful to its consumption; and should depend upon it for its subsistence, and for other objects of the first necessity. It is upon the exact observance of this conduct that their utility depends."

50. Family of D'Argenson.

The three d'Argensons, all of whom were Ministers of State, are frequently con-

founded together. The following explanation will prevent this:—

M. d'Argenson, who was born in 1652 at Venice, where his father was Ambassador, was Lieutenant of Police at Paris, afterwards Keeper of the Seals, and Minister of State. He died at Paris, in the year 1721.

Mark Pierce d'Argenson, his son, was born at Paris in 1696, was Lieutenant-general of the Police, Chief of the Council of Regency, Counsellor of State in 1724, Secretary of State for the War Department, and Superintendant of the Posts. He established the Military School, was disgraced in 1757, and retired to his estate of Ormes in Poitou, where he died in the year 1764.

René Louis d'Argenson, brother of the latter, was minister for Foreign Affairs, and died in 1756. He was a good politician, a worthy citizen, and had an excellent understanding, matured by reading. Being of a reserved disposition, he was called, with equal folly and injustice, d'Argenson the Fool. He wrote *Considerations sur le Gouvernement*, 1765, 8vo.; and *Loisirs d'un Ministre d'Etat*, 2 vols. 8vo. 1787.—Mark

Pierce was father of the Marquis de Voyer d'Argenson, who died in 1783, and with whom I was well acquainted.

51. Fine Latin Inscription in the Alps.

One of the greatest works undertaken in the last age was the *Passage of the Grotto*, near *les Echelles*, at the entrance of the Alps. This passage is cut in a rock, which is more than a hundred feet high on each side. It was made by Charles Emanuel the Great, father of King Victor. The following very fine inscription in marble is placed on the spot:

Carol. Eman. Sabaudiæ Dux,
Pedem. Princeps, Cypri Rex,
Publicâ felicitate partâ, singulorum commodis intentus,
Breviorem securioremque viam regiam a naturâ occlusam,
Romanis intentatam, cæteris desperatam,
Dejectis scopulorum repagulis,
Æquatâ montium iniquitate; quæ cervicibus imminebant
Præcipitia pedibus substernens, æternis
Populorum commerciis patefecit,
Ann. Dom. 1670.

52. Bon-Mot relative to Cardinal de Rohan.

The Dauphin, father of Louis XVI., said of the Cardinal de Rohan,—"He is a "respectable prelate, a very affable noble-"man, and a well-made man."

53. Laughable Anecdote of a Parisian Hair-dresser.

The Prince Lanti told me at Rome, that when he was in Paris, he sent one day for a hair-dresser. Soon after, a good-looking man, with a sword at his side, was ushered into his room. He tried all he could to prevail upon him to be seated before he spoke; but the other, having at last told him that he was the hair-dresser, and that he had come to dress him, the Prince sat down, telling him, at the same time, to be quick. "Prince," said the man, "I am "the physiognomist; give me leave to "call my assistant:" and he accordingly brought in a barber's boy, with all his apparatus. Then placing the Prince as he pleased, he looked at him attentively, tak-

ing him by the chin, that he might examine his face better: at length addressing himself to his assistant, "*Visage à marons*," said he, "*maronnez Monsieur*," and then withdrew, making a very low bow.

54. Letter from a French Officer, after the Battle of Rosback.

Some days after the battle of Rosback, the following letter from a French officer was intercepted. It seemed so remarkable, that copies of it were taken, which were circulated at Berlin, and excited much laughter.

"At last the day, so much wished for, is "arrived. We have met the King of Prus- "sia, and, contrary to our expectation, we "have been completely defeated. Our "colonel was killed at the head of the re- "giment; the Marquis de * *, my most "intimate friend, had his head carried away "by a cannon-ball: but this was *their* busi- "ness; as for *myself*, I am very well." This was called French gaiety.

55. Letter from the Marquis de Gironde to the King.

The following is another letter, written by a Frenchman, but very different from the preceding. It was the subject of much conversation when it appeared. It is noble and animated, and produced the desired effect. It is from the Marquis de Gironde, and was written in 1783.

"Sire: Nothing remains for the Marquis de Gironde, your Lieutenant General of the Isle of France, but to ask as a favour of your Majesty, that which is granted to all your subjects under the name of justice; the liberty of suing, before the proper judges, for the restoration of my *droit de l'aide* of the town of Clermont, which one of your Majesty's Controler-Generals has taken from me, without pretext and without form, and which another constantly refuses to return to me. This patrimony of my ancestors, which was never dominial, is a noble freehold, as ancient as the monarchy. My proprietorship, founded upon nume-

" rous titles, cannot be attacked; my claim " is a maxim of public law. I say to your " Controler-Generals, 'Either restore me " my property, or pay me its just va- " lue;' and since they refuse me that jus- " tice which I cannot doubt your Majesty " wishes me to have, I most respectfully in- " treat, that I may be allowed to demand it " before the tribunals authorised to give it to " me. This is not an affair which has the " least relation to my government; it is an " abuse of authority by those who are in " place."

56. Distinction between "Orgueil" and "Fierté."

The Countess Amelia de Boufflers was frequently teizing an English lady who lived in the house of her mother-in-law; and the other sometimes answered rather sharply. " Mademoiselle, vous êtes bien orgueil- " leuse," said the Countess to her one day. —" Vous vous trompez, Madame," replied the English lady, " Je ne suis que fière."— " Quelle différence faites-vous entre les " deux?" asked the Countess.—" Madame,

" *l'orgueil* est offensif, et la *fierté* est défen-
" sive." This distinction, which is so just, is wanting in the Synonimy of the Abbé Girard.

57. Another, made by the Prince de Conti to Diderot.

I heard the late Prince de Conti make an observation equally just to a member of the French Academy; no less than the celebrated Diderot. I had brought him to the Prince, whom he desired to thank in person for a pension which he had granted him. The Prince received us in bed. Two chairs were placed at the bed-side; but, in two minutes, the man of letters found himself so much at his ease with His Highness, that he seated himself upon the bed, discussing the political affairs which then (in 1776) occupied the Parliament of Paris. The Prince then acted a very distinguished part in politics, and warmly opposed the measures of the King's ministers. " Monseigneur," said Diderot, " il paroît que vous êtes bien " *entêté*" (he meant to praise him). " Stop, " M. Diderot," said the Prince quickly;

" that word does not belong to me. *En-*
" *têté* veut dire, opiniâtre pour le mal; et
" *ferme*, est opiniâtre pour le bien. N'est-
" ce pas *ferme*, que vous vouliez dire?" Diderot, without the least embarrassment, confessed that the distinction was just. We went afterwards to the Countess de Boufflers', with whom it was not easy to be familiar: but Diderot, who did not concern himself about such things, was scarcely seated at her side, when as he was talking, he put his hand upon her knees, to the great astonishment of that lady, who asked him if he had done so with the Empress of Russia, to whom he had also been introduced to return thanks for a pension. He replied, very plainly, " yes, it was his way."

58. Singular apology of the King of Prussia to his Nephew.

While Frederic the Great, King of Prussia, was dying with the dropsy, as the disorder continued for a long time, he one day said to his successor, " I beg your pardon,
" nephew, for making you wait so long."

59. Repartee of Cardinal de Luynes to Louis XV.

Louis XV. frequently talked to his courtiers in a manner extremely disagreeable to them, without intending to give them pain. One day, when Cardinal de Luynes was paying his respects to him, "Cardinal," said the King to him, "your great grandfather died of an apoplexy; your father, and your uncle, died of an apoplexy; and you look as if you would one day die of an apoplectic stroke."—"Sire," answered the Cardinal, "fortunately for us, we do not live in the times when Kings were prophets."

60. Unfeelingness of Louis XV. to M. de Hautefort.

M. de Hautefort having recovered from a long illness, during which Louis XV. had sent often to inquire after him, was most anxious to go and thank him. When he used the word convalescence, the King, who perceived that he was still pale and wan, exclaimed, "A pretty sort of convalescence!" and afterwards hearing him

cough, "M. de Hautefort," said he, "that's "a church-yard cough!" I have, in another work, related several traits of Louis XV. of the same kind, which I omit here.

61. The Pretender in London.

In a conversation which the King of Sweden held with the Pretender at Florence, on the 1st of December, 1783, the latter told him that, in the month of September, 1750, he was in London with Colonel Brett. The first place where he landed was at the Tower of London. He examined the outside of it, and found that it was very easy to break down the door with a petard. He then went to a lodging in Pall-Mall, where the same evening more than fifty of his partisans assembled, among whom he mentioned the Duke of B——t and Lord W——d; and he assured the King of Sweden, that if he had seen the probability of assembling 4,000 men, he would have put himself at their head. The King of Sweden repeated the conversation, the same day, to Sir Horace Mann, from whom I had it. Mr. Holker, an Englishman, told me, that he had attend-

cd him on that expedition; and that the government was informed of it, but was satisfied with watching his motions.

62. Error of Mr. Brydone.

Mr. Brydone flattered himself with having seen, from the summit of Mount Ætna, a horizon of eight hundred miles diameter, the radius of which would have been four hundred miles. Now, from an examination of the convexity of the globe, it is proved that it would require that Ætna should be sixteen miles high to see that distance, even with the best telescope. Ætna is not, according to the most exact measurement, above two miles high, and it is impossible for land to be seen at more than a hundred and fifty miles from its summit. This agrees with what Lord Seaforth once told me; that as he was bathing one afternoon in the sea, near the island of Malta, he saw the Sun set behind Mount Ætna, the top of which only he was then able to perceive. The distance from Malta to Mount Ætna is computed to be about a hundred and fifty miles.

63. SHOCKING CONFINEMENT OF A FRIAR.

In the month of June, 1781, the Police at Turin were informed that one Father Casimir, a Franciscan friar, was shut up in a dungeon at the Convent of Madonna delli Angioli, where he had been kept chained in the most cruel manner. A Turk, in the service of the Marquis d'Entraives, walking one day in the garden of these fathers, with the cook of the convent, heard some person complaining through the vent-hole of a little vault. He made this public, and the cause was searched into. It was known that this Father Casimir had been confined in a dungeon; and the Archbishop of Turin himself had frequently inquired after him of the Father-Guardian, who had at first refused to give any account of him, and had at last said he was dead. The King of Sardinia, upon being informed of these circumstances, sent a person to visit the convent; and the poor friar was found in the dungeon, in a horrible condition: parts of his body were lacerated by the chains, his limbs were quite shrunk,

and the man was rather dead than alive. The Father-Guardian was banished to a convent belonging to his order in the country, and was declared incapable of holding any office in his order; a punishment much too mild, considering the cruelty which he had exercised towards his unfortunate brother: upon whom he had inflicted a chastisement so severe, for having ran off with a woman to Venice; though he had voluntarily returned, and surrendered himself to his superiors.

64. A BLOW GIVEN, AND HOW RETURNED.

A lady of rank at Paris, who was about to be separated from her husband, went to the place appointed for executing the writings with her advocate and attorney. "Sir," said she to her husband, who was also there with his lawyers, "I know nothing of the "business, therefore ask me no questions: "these gentlemen are here to state my rea- "sons, and to receive your answers." The husband having commenced by setting forth the complaints he had against his wife, among others, attributed to her injuries

which she thought so insulting to her honour, that becoming at last impatient, she rose and interrupted him by a blow, which greatly disordered his wig. The husband, without being at all confused, adjusted his wig; and turning towards his wife's advocate: "Sir," said he, "since it is you who "are to receive my answers to this lady, "here is the one which I have to make "her;" and he gave the advocate such a blow that he knocked him down, and the conference was broken up.

65. Another blow.

A man of fashion in Paris, whose name I have heard but do not wish to mention, having quarrelled with his wife, went so far as to strike her. Full of rage, she flew to her advocate, to consult him relative to the complaint which she was resolved to prefer against her husband. The advocate, being informed that there was no witness to prove the assault, told her that her complaint would be useless, and that she could obtain no redress. She therefore went home again: and as she was going into the house, she met

her husband, who inquired where she had been. "To my advocate, Sir, to consult "him respecting the blow you gave me; "but, as he tells me that I can gain nothing "by it, I do not wish to keep it, and I now "return it to you." So saying she struck her husband, and hurried away.

66. Island of Ithaca.

The island of Ithaca (Théachi, or Thiaki) is separated from that of Cephalonia by a channel three or four miles wide, and is about twenty-five miles in circumference. Those who have asserted that nothing but barren rocks are to be seen upon it, have not visited it; and perhaps have seen it only from a distance at sea, and in the winter, when the vines which cover some of the hills had lost their leaves, and thus given an air of nakedness to the rocks: but in the spring, even from Cephalonia, it presents a smiling aspect. The principal produce of the island consists of grapes of every sort; which are made into wine, or dried. There are also olives, white-mulberry trees for the silk-worm, and all kinds of grain in the valleys:

few plains are to be seen, though there are some which are very fertile. Mount Nérité, which still preserves its ancient name, is lofty, and well shaded with fine trees. The town and port are situated at the foot of this mountain; and are thus sheltered from the north and east winds, which render it salubrious. At a distance from Théaci some ruins are seen, which are still taken for the remains of the palace of Ulysses; and the memory of Penelope is even now held there in the greatest veneration. The town is not very populous; as the inhabitants do not carry on the trade of exporting their commodities themselves, but sell them to the merchants of Cephalonia and Corfu, who come thither. The most pleasing part of this island is the interior; which contains charming dales, views that are truly picturesque, and particularly a narrow valley, through which runs a gentle and beautiful river. The hills which surround it are ornamented with the finest trees in a state of perpetual verdure, and all together form a scene corresponding with the idea given by Ælian of the Vale of Tempé. This island

is subject to the Venetians, and is under the government of Cephalonia. This was written in 1794.

67. Anecdote of the Prince of Piedmont.

The Prince of Piedmont was not quite seven years old, when his preceptor, Cardinal (then father) Gudil, explained to him the fable of Pandora's box. He told him that all the evils which afflict the human race were shut up in that fatal box: which Pandora, tempted by curiosity, opened; when they immediately flew out, and spread themselves over the surface of the earth. "What, father!" said the young Prince, "were all the evils shut up in that "box?" "Yes," answered the preceptor. "That cannot be," replied the Prince, "since curiosity tempted Pandora; "and that evil, which could not have been "in it, was not the least, since it was the "origin of all."

68. Another.

When the Prince of Piedmont had reached the age of 15 or 16, his father, de-

siring that he should be instructed in public affairs, sometimes sent for him to attend the council. The Prince thought he might give his opinion upon the matters which were agitated there, and by degrees ventured to speak with great freedom; but when he perceived that no attention was paid to what he said, he thought it unnecessary for him to go to the council, and form excuses for absenting himself. The King did not insist upon his attendance, and never spoke to him upon public business. One day however, when he was with the King and Queen, who were discussing a question of state, the Prince, without being asked, declared what he thought. The King interrupted him, saying, "So, it seems you wish to regulate "my affairs."—"Pardon me," said the Prince, "I regulate nothing but my watch, "and I assure you that that *goes very* "*well.*"

69. SPRIGHTLY REPARTEE OF A CHILD TO A BISHOP.

M. de Châteauneuf shewed a very forward mind. When he was only nine years

old, a Bishop, thinking to puzzle him, said to him, "Tell me where God is, my child, "and I will give you an orange."—"My "Lord," replied the child, "tell me "where He is not, and I will give you "two."

70. Mr. Pitt and Mr. Fox.

Nothing was more interesting than to hear Mr. Pitt and Mr. Fox in a debate in the House of Commons. Both possessed great understanding, energy, warmth, and eloquence. Those, however, who pretend to decide impartially between the two, give the superiority to Mr. Pitt. He had a finer voice; and though he spoke with great rapidity, and without ever hesitating, it was impossible to substitute a better expression than that which he made use of. What is remarkable concerning these two celebrated antagonists is, that their fathers were always opposed to each other in their political career, as well as the sons, who both surpass their fathers. Mr. Pitt was ten years younger than Mr. Fox. From the age of twenty-three and a half he was Prime Mi-

nister. No administration that remained in power so long, was ever so brilliant, and so solid, or enjoyed such universal confidence.

71. Humorous anecdote of Lady Berkeley.

The second husband of Lady Berkeley was Lord Nugent, an Irish peer, from whom she was afterwards separated. I shall not enter into the reasons of this separation: one thing certain was, that Lord Nugent openly avowed his aversion for Lady Berkeley, and gave full proof of it every time he had an opportunity of mortifying her. They both happened to be at Bath at the same time; and Lord Nugent, who enjoyed great consideration in the fashionable world, undertook to have Lady Berkeley excluded from all the entertainments which were given there. His lordship one day invited the ladies to a grand breakfast, which was to be followed by a ball in the public rooms; Lady Berkeley was not to be invited, and she determined to be revenged.—On the day which had been fixed for the breakfast, she went very early in the morning,

with a female friend, to the place where the company was to assemble. After taking a turn in the rooms, she passed by the place where they were boiling the water for the tea; and pretending to be taken ill, she sent the waiters, one after the other, to look for assistance. As soon as they had quitted their post, she threw a sufficient quantity of *jalap* into the boilers, to produce the effect she desired. When that was done she resumed her place, and acted her part so well, that no person had the least suspicion of what she had done. She afterwards asked to remain in a retired part, where she could see all that was going on without being seen.

In the mean time the company arrived; breakfast was served; conversation began to grow lively; the violins at last gave the signal, and all seemed disposed for gaiety; when the jalap, which had been mixed with the tea, began to produce its usual effect. Every one endeavoured to refrain, as much as possible; but the jalap obliged them, one after another, to quit the rooms. Lord Nugent was among the first, to the great

delight of Lady Berkeley; who was highly amused with the grimaces and contortions which the guests made, in order to conceal the appearance of the necessity which pressed their withdrawing. Her Ladyship at last went away, after having seen the party break up much sooner than had been expected.

72. Singular Anecdote of Zamperini.

About the year 1775, Zamperini, one of the actresses at the opera, returning from Lisbon by sea, was so terrified by a storm, that she fell into a state of stupidity, from which nothing could relieve her. Upon her arrival at Venice among her family, she received every assistance which medicine could give, but in vain. She eat, drank, slept, and performed all the functions of animal life; but she knew nobody, took no interest in any thing, and seemed to be sunk into the most profound state of unconsciousness. Some person recommended that a harpsichord should be played in her presence: she was immediately affected; shortly after she appeared so far sensible as to take a part in the music, and even sung some favourite

airs which were played to her. This was repeated frequently during six months, and always with the same symptoms and the same effects. At first sight, any one would have taken her for an ideot: as soon as the harpsichord was touched, her countenance changed, and by degrees she sang with as much expression and fire as ever; but in a moment after she relapsed into her former state of insensibility. Madame de Durazzo, the lady of the Imperial Ambassador at Venice, had the curiosity to see her: she was moved with her situation, took her to her own house, and by care, medicine, and above all, by music, had the satisfaction of seeing her, in two years, completely restored to her original state of health and rationality: and in 1778, she appeared upon the stage at Venice with the greatest success.

73. Unfortunate and affecting Instance of Love.

The daughter of a country curate in Hampshire being reduced, by the death of her father, to the hard necessity of seeking

some mode of subsistence, could find no other than going into the service of an old female friend of her mother, as her maid. Emilia (that was her name) had received from her parents the best education. She was handsome, had a very pleasing figure, was sensible, discreet, reserved, and of the most modest deportment. Unfortunately for her, a young gentleman of good fortune, who was a friend of the family with which she lived, frequently visited at the house. The master and mistress keeping only one footman, poor Emilia, who generally assisted in serving the tea, had thus an opportunity of seeing the young man, and fell in love with him before she was aware of the progress of that sentiment in her heart. When she did perceive it, her reason induced her to oppose it, and she made many ineffectual efforts for that purpose: indeed so violent were her struggles, that her health became seriously affected by them. Her mistress, who loved her tenderly, after having consulted several physicians in vain, sent her to the house of a friend at twenty miles distance, to try whether change of air

would not be of service to her. The absence, of the object of her affection, no doubt, contributed to her recovery. She returned to her mistress's; and having the same opportunities of seeing the young man as before, her passion revived. Firmly resolved to conquer it, or to die rather than give way to an attachment which increased in spite of her, she relapsed into the most deplorable state of health. The physicians, not being able to discover the cause of her disorder, thought that she must be affected by some deep sorrow, and pronounced her in danger. Her afflicted mistress entreated her to entrust her with the secret: and, to induce her to do so, told her the danger she was in; and promised not only not to betray her confidence, but to do her utmost to obtain the means necessary for her cure. Overcome by the affection of her mistress, she acknowledged her passion; begged her to conceal it from him who was the object of it; and received with resignation the news of her approaching dissolution, which would at last deliver her from an unfortunate passion that all her efforts had been

unable to vanquish. Her mistress could not help informing her husband of the discovery. They agreed to sound the young man upon the subject; and finding, by degrees, that he had observed the merit of Emilia, they prevailed upon him to pity her situation. He consented; asked to see her (she being previously prepared for it by her mistress); entered into conversation with her; testified the greatest desire to see her health re-established; and even went so far as to say, that if she could recover, he would be happy to marry her. —"Marry me!" cried she, raising her arms, and fixing her eyes upon him: "Mar-" ry me!" and throwing her head back, she instantly expired.

74. Comparison of English and French Coins.

An English pound of gold, containing 5760 grains, is coined into forty-four guineas and a half, of twelve parts pure and one alloy. The guinea contains 118 grains, 615 parts, of pure gold, without alloy. The louis-d'or, before 1785, contained 13 grains,

27 parts, English, of pure gold, without alloy. The French grain is to the English, as 121-71 parts to 100.

An English crown contains 429 grains, 68 parts, of pure silver, without alloy. A crown, of six livres French, contains 409 grains, 49 parts, of pure silver, without alloy. The proportion of alloy in silver plate and of other goldsmith's work in France, was, before the Revolution, 11 penny-weights, 10 grains. In England, plate, &c. is of the same standard as the coin: twenty guineas measure a square inch: twenty cubic feet contain more than 238 millions of guineas.

75. Weight of the National Debt of England in Ten-Pound Bank-Notes.

One hundred men could not carry the national debt of England in ten-pound bank-notes, 512 of which weigh a pound: so that 242 millions of pounds sterling (which was the amount of the national debt in 1770, when this calculation was made) would weigh 47,650 pounds, which, for a hundred men, would be 473 pounds each.

76. CURIOUS EFFECT OF COMPOUND INTEREST.

An English penny placed out at compound interest, at the rate of 5 per cent. at the birth of Jesus Christ, would, in the year 1786, have produced the enormous sum of £.290,991,000000,000000,000000, 000000,000000. sterling: which would make about 110 millions of our earth in solid gold. At single interest, it would have produced only 7s. 6d.!

77. PLUTARCH'S DEFINITION OF THE BEAUTIFUL.

Plutarch, in his treatise upon the manner of listening well, speaks thus of the beautiful:—*ὡς ἐν ἔργῳ δὲ παντὶ, τὸ μεν καλον ἐκ πολλῶν οἷον ἀριθμῶν εἰς ἕνα καιρὸν ἡκοντων ὑπό συμμετρίας τινὸς καὶ ἁρμονίας ἐπιτελειται*, &c. "The beau-"tiful is, in all things, the result of several "qualities which concur together, and by "their agreement form a perfect har-"mony." This is exactly the system of Father André, *Essai sur le Beau*:—"Taste "is the sentiment of the Beautiful, consi-"dered in objects relating to the Fine "Arts."

78. Definition of La Morgue.

I define *la morgue*, a composition of pride, severity, gravity, and stupidity, in equal portions.

79. Definition of Friendship.

Friendship, says Plutarch, is maintained by virtue, familiarity, and utility.

80. Monades of Leibnitz.

Leibnitz, convinced of an universal connection between all things in existence, says: "That each being represents the to-"tality of beings." The least change that happens in one substance, is a living picture of what happens in all others; and, *in the Supreme Intelligence, this is the history of the Universe.*

He sees it there concentrate all the relations which connect the past, the present, and the future. Our soul is one of those representative substances: each of these states must therefore contain an infinite number of other states; each of these perceptions an infinite train of other per-

ceptions; each of which is, if we may use the expression, a long argument, the terms of which are brought together and confounded. What grand and magnificent spectacles does this not present to us! An universal harmony; the world forming a whole, where each thing is in its place. *Each being is a little mirror of the universe:* the universe, a grand mirror of the Infinite Being: in short, our own perfection is comprised in the general perfection. We carry along with us that which we are to be in eternity. This germ dissolves in a series of conditions through which we pass, and shall not cease to pass. It is in this sense that Leibnitz is right in saying, that death is banished from his system. It is only an advantageous development of our faculties, which enlarges the sphere of our knowledge, our activity, and our happiness.

81. Answer of M. d'Aguesseau to his Son.

Chancellor d'Aguesseau, with all the learning and understanding possible, was extremely irresolute. His son, who was quite the contrary, one day said to him,

"You know every thing, Sir, and yet you "never decide upon any thing."—"And "you," answered the Chancellor, "know "nothing and decide upon every thing."

82. Extraordinary Occurrence at Pisa.

When I was at Pisa, in the year 1783, a very extraordinary occurrence took place, which became the general subject of conversation. The Chevalier F***, after having paid his addresses to the Marchioness **, by whom he was passionately beloved, came to a resolution of marrying a very amiable young lady of rank at Pisa. To avoid the importunities of the Marchioness, who endeavoured to frustrate the marriage, he all at once left off visiting her. The Marchioness, afflicted by the loss of her lover, and not knowing how to reclaim his attention, took it into her head to apply to a poor old woman in the town, who had the reputation of having successfully employed supernatural means in discovering property which had been lost; and the Chevalier being considered as a precious object belonging to the Marchioness, by the right of long

possession, the old woman undertook to restore him to her as much in love as ever.

As a commencement of the profit which the old woman was to derive from the credulity of this forsaken lover, she asked her for money to buy the drugs necessary for her enchantments; as well as four hundred ells of ribbon, which was to be extended from one house to the other, to serve as a medium of communication between the two houses. On the night appointed for the purpose, the old woman was introduced into the Marchioness's apartment, the waiting-woman retired, and she began to proceed with her operations. All the lights were extinguished; and a lamp was substituted, whose feeble glimmering, in a large chamber, was scarcely sufficient to make the surrounding objects visible. The old woman burnt some drugs in a chafing-dish, which produced a thick smoke; and having ordered the Marchioness to strip herself quite naked, she poured over her certain ointments, repeating at the same time a long string of enchantments.

The darkness, the smoke, the extraordinary language of the old woman, the idea of being alone and naked at midnight with a sorceress, made such an impression upon the mind of the Marchioness, that she fell into convulsions, and uttered such screams as alarmed the whole house: the servants ran up, the door was broken open, the Marchioness was restored, and the old woman was seized and delivered up to justice. Instead of concealing the affair, the pretended sorceress was condemned to stand three hours in the pillory, which occasioned the greatest scandal: for the poor wretch, having nothing to risk, and wishing to exculpate herself from the imputation of sorcery, began to entertain the people who were collected round her with the history of the amours of the Marchioness and her lover, adding many anecdotes relative to other ladies in the city for whom she had been the mediatrix; and if the Archbishop of Pisa, who was informed of what was going on, had not instantly put a stop to it, all the intrigues of the city would have been fully exposed. The Marchioness did

not venture abroad for a length of time, the old woman was thrown into a dungeon, and the lover was married.

83. Humorous scruples of a Curate.

A poor village curate in Kent went one day to a hair-dresser in a neighbouring town to order a wig. The latter was just taking a fine leg of mutton from the spit, and invited the curate to take part of it. The curate accepted the invitation; and had ample reason to be satisfied with the good reception which the honest barber gave him, who was not sparing of his best beer on the occasion. After dinner the curate was going away; when the barber stopped him, telling him that he had forgotten to let him take measure for his wig. "No," said the curate, "you have behaved too well to-
"wards me, for me to treat you ill. The
"truth is, that having no money, I did not
"intend to pay for the wig which you were
"to make for me: I will go some where
"else and order one, where I shall pro-
"bably not meet with so good a reception
"as you have given me."

84. Sects.

During the disturbances which agitated the Church of France relative to Jansenism and Molinism, the Government interfered, and prohibited all persons from writing or speaking further on the subject; and the police of Paris had spies for superintending the observance of this order. One day, when the subject was introduced in a coffee-house, a man who did not appear to know much of the subject, undertook to give his opinion; upon which he was accosted by some one who was immediately known to be a spy of the police, who said to him: "What, Sir, are you a Jansenist?"—"No, "Sir," answered the other. "Then, Sir, "you are a Molinist?"—"I, Sir! No, I "assure you I am not."—"Well, what the "devil are you?"—"Sir, I am an *Art-"ist.*"—(He was a cabinet-maker.)

85. Duchess of Albany.

When the Pretender retired into Tuscany, he took the title of Earl of Albany. In 1784, he openly acknowledged the daughter whom

he had thirty-seven years before by a Scotch lady, and whom he had brought up at a convent in Paris. He sent for her to Florence; created her Duchess of Albany; and gave her the Order of the Thistle, with which she was constantly decorated. He intended to leave her all the personal property of his family, which amounted to about two millions of French money (above 80,000 *l.*). He gave her the diamonds of the crown of England, which his grandfather, James II., had brought away with him in 1688; as well as the famous rubies which were formerly pledged by the Republic of Poland to the celebrated Sobieski, his father-in-law. The Duchess of Albany, however, died before her father, at about forty years of age.

86. State of the Arts and Sciences in Italy.

The opinion which I have formed of the present state of the arts and sciences in Italy, after having applied my attention to the subject, is far superior to that which I had entertained previously to my several visits there. During my stay in the great

cities of that fine country, I endeavoured to get acquainted with the philosophers and men of letters there; and I found several who, for understanding and genius, were in no respect inferior to those who have been so much extolled in France: but they require to be assisted in cultivating their talents, and in making themselves known abroad. Some of them live under the government of Princes who want either the will or the means of encouraging the efforts of minds devoted to science; and others are deprived of the advantages which a great city, like Paris, would afford them, in maturing the germs of their ideas, contributing to their successful increase by the commerce of men of letters, and polishing them by producing them in good company. I have known several who wanted only zealous partizans to sound their praises, to have obtained as high a reputation as several of the great men of Paris. In general, it is a disadvantage to the progress of the arts and sciences in a great country, ot to have a large metropolis to serve as the point of union between genius and talents, and a

powerful government to employ and to reward them.

Notwithstanding all these inconveniences, I will venture to say that, though Italy scarcely contains more than half of the population of France, it has not, during the last century, produced fewer great men than the most populous nation in Europe. I shall say nothing of the pre-eminence of the Italians in painting, sculpture, and architecture: there is nobody who does not acknowledge their superiority in those arts, and who does not even visit Italy to acquire them. As to music, nothing but ears is necessary to decide upon that. Nearly eight hundred years ago, Guy d'Arezzo invented the plan of making notes upon parallel lines to indicate the tones, and gave names to each tone: since that time, the Italians have been constantly bringing the art to perfection, and their taste is the standard of all other nations. Either from the effect of the climate, or the harmony of their language, poetry is brought to the highest degree of excellence among them: Dante, Petrarch, Ariosto, Tasso, Guarini,

Bembo, Redi, Caso, Marchetti, Chiabrera, Metastasio, and a thousand others, whom it would be endless to enumerate, have surpassed the modern poets of all nations. They have also had excellent historians. Machiavel, Guicciardini, Davila, Fra Paolo Sarpi, Gianoni, are evidence of this: and, in our days, the History of the War of Veletri, by Castruccio Buonamici, is written in Latin with all the purity of the Augustan age, and with the genius of a Tacitus. The History of the Revolutions of Italy, by Denina, is one of the best productions of the kind, of this age, notwithstanding the restraint under which the author wrote. For learning and antiquities, it is the country of the Aldi, Scaliger, Vacci, Sadoletti, Gori, Baronius, Bianchini, Ligopi, Noris, Muratori, Pacciaudi, Ficoroni, Venuti, Maffic, Zeno, Mazzocchi, &c.

In medicine they have men of genius of the first class. Fabricius ab Aquapendente, and Cesalpin, have taught the circulation of the blood; and Harvey, who studied under the former at Padua, has since demonstrated it. Salviani, Malpighi, Redi,

Baglivi, Morgagni, Fallope, have made great discoveries in this science; and the Fallopian tubes still bear the name of the latter. Botany and natural history also owe the greatest obligation to them. Cesalpin has established the system of Linnæus, who himself acknowledged this. Aldovrandi, Marsigli, Redi, Targioni, Tozzetti, Salviani, Pompeo Neri, Fontana, Father de la Torre, have published works full of ideas of infinite utility in the advancement of those sciences; as well as the Abbe Spalanzani, upon whom the eyes of all the learned part of Europe are now fixed.

In algebra, astronomy, geometry, and the mathematics, what nation has produced more great men? Cavallieri is justly regarded as the inventor of the calculation of infinitely small quantities: his master, Galileo, whose name alone is an eulogy, was the founder of true astronomy: and his friend, Torricelli, who died young, has contributed much to the perfecting of natural philosophy and geometry. Viviani also was a worthy disciple of Galileo. Eustace Man-

fredi was both a learned astronomer and a good poet. Borelli has written several excellent works upon astronomy, mathematics, and philosophy, which are in high estimation among the learned. Guglielmini has, if we may use the expression, formed a new science in his work upon the nature of rivers and running waters; and he was also a skilful physician, and a great naturalist and mathematician. Father Boscovich (whom I knew at Pisa, and who has written some Latin poems upon the abstruse sciences with the elegance of Virgil), by the profundity and the extensiveness of his knowledge, deserves to be mentioned immediately after Descartes, Newton, and Leibnitz. And what shall we say of the celebrated La Grange, of Turin, unrivalled in Europe for algebra and geometry; who at the age of nineteen had published treatises which astonished both Euler and d'Alembert? I must not omit to mention Jean Baptiste Porta: to whom, notwithstanding his *rêveries*, natural philosophy and history are indebted for several ingenious inventions; and among others, for that of

the *camera obscura*. I pass over in silence those great lawyers, Accursa, Bartolé, Alciat, and the metaphysicians Moniglia, Genevese: but it would be a proof of either injustice or ignorance, to omit noticing Zabaglia, whose equally simple and scientific method in mechanics was so useful in the works which were entrusted to him at Rome and other parts of Italy.

It will be seen, that I have not attempted to make an exact enumeration of all the great men whom Italy has produced. It will, perhaps, be justly observed, that I have omitted some. I should have mentioned, for instance, the Abbé Fortié, a skilful naturalist; Doctor Toaldo, professor of astronomy at Padua; Tiraboschi, the learned author of a History of Italian Literature, in twelve volumes quarto; Count Alfieri, of Turin, a great tragic poet; Marquis Gagliani, the learned editor of Vitruvius; Abbé Gagliani, his brother, author of a Dialogue upon Corn, which was much approved at Paris, and of a treatise in Italian upon money, too little known; Goldoni, the Moliere of his country; Father Frisi;

Marquis and Father Beccaria; the two Counts de Veri, of Milan; Count de Saluces, president of the Royal Academy of Turin, a learned chemist and naturalist; and Chevalier Andreani, who has invented an eudiometer, to ascertain the salubrity of the air; most of whom are now living, and all of whom I have seen and known: but the list of them would be too long, and I stop here.

87. Arrangement of a Cabinet of Natural History.

The Cabinet of Natural History at Vienna was formed at Florence, by the Chevalier Baillou; who sold it to the Emperor Francis I., and was appointed director of it. The description which was given of it by Jo. annon de St. Laurent, a disciple of Baillou, at Lucca, in 1746, in quarto, having become very scarce, I have made an extract from it, which the amateurs in that science will not be displeased at finding here.

Mineralogical Principles.

These are divided into three grand divisions: Petrefactions, Metals, and Jewels.

Petrefactions are: 1st. Bodies penetrated or covered with the matter of stones; 2d. Bodies in or about which, this matter is exactly moulded; and so confounded with the parts of these bodies, that they appear only as stones. Of the first order of these bodies are fossil woods and bones; and some stones, on which are represented vegetables, fish, &c. Of the second order, several crustaceous and testaceous, such as crabs, and an infinite number of shells of all sorts.

Bodies become petrified by admitting a strong juice into their pores. Teeth, bones, and more compact bodies, are not petrified till after a sort of natural calcination, which consumes their oils, and disposes their contexture to receive the petrifying juice.

The homogeneous parts of a petrified body, considered as dependant upon the mineral kingdom, are the earthy, stony, chrystalline, and metallic parts, contained in the contexture of the fossil. The heterogeneous parts of the same body (heterogeneous to the mineral kingdoms), are its fibres, its skeleton, and, in a word, all those

parts of the fossil which have preserved their original contexture. This is to be understood as applied to the mineral kingdom simply: the contrary would be the case, if fossils were considered in another sense.

In a cabinet, it is proper to endeavour to have the analogous bodies of the petrified bodies, to determine what are the heterogeneous parts relative to the mineral kingdom.

The nine collections of analogous bodies are: 1st. Marine ligneous plants of horny substance; 2d. Marine, stony, and porous plants; 3d. Corals; 4th. Crustaceous; 5th. Shells; 6th. Marine petrified plants; 7th. Earthy petrified plants, wood, leaves, and shells; 8th. Petrified crustaceous, and shells; 9th. Petrified fishes and their parts, with those of some other animals.

Metals are mixtures of vitriscible earth, vitriolic salt, and sulphur. From these mixtures they form dissolutions, which colour the chrystalline bodies exposed to their action, and make them serve as the

transition to precious stones. The separated earth remains composed of little channels, or tubes, made full of holes by the evaporation of the salts and oils.

The 10th collection consists of earths, sands, and gravels; the 11th collection, of salts, fossils, nitres, alums, vitriols; the 12th collection is composed of sulphurs, bitumens, or salts united to a phlogistic.

The earth of metals is, perhaps, a sort of juice, or stony matter. In copper, it appears with a microscope as if it were composed of little rubies; in pewter, it is chrystalline; and it is talc in lead.

This earth is vitriscible; a strong juice therefore is the base of it, the same that forms the base of sands, gravels, and flints.

Thus the 13th collection of *strong juices* is a natural consequence of the preceding.

There are various strong juices, which being accidentally united to earths, sands, and gravels, form, in proportion to the mixture, the different species of stones; and perhaps, by the same means, the juices

which constitute the earth of metals, by uniting with proper salts and sulphurs, make the genus and species of metals.

It is from these motives that the Chevalier Baillou, considering, in the first place, the stones in their families, distributes them in the following collections, from which he passes to metals.

These collections are: the 14th. Sandy and gravelly incrustations and stones; 15th. Alabasters and soft serpentine stones; 16th. Granite and porphyry marbles; and the 17th collection is composed of all the different sorts of jaspers; 18th. Of agates, chalcedoni, and carnelians; the 19th collection consists of stones of pretended virtues, such as the *stellaris* stone, the Judaic stones (which are only the echines), the toad-stones, the turquoise, &c. and the load-stone, which is the only one among the stones of this class that possesses any real virtue.

There are a great number of metals, in their natural state, which would be put among the number of stones, by judging of them only at first sight. Indeed, scarcely

any but men acquainted with the science can distinguish them.

The pegrite, a stone almost pure, but sulphurous, which frequently contains metal, and which is the forerunner of it, offers a transition very natural, and forms the 20th collection of pegrites or marcassites. The 21st collection consists of metals and other minerals, as they are found in mines.

The *strong juice* which forms precious stones, is pure; that which colours them is the only thing which unites with it; it is the most perfect substance of metal or mineral, their flower.

The quartzes and fluors form part of the 21st collection; and they have too strong a relation, both in colour and transparency, to precious stones, not to combine with them: they therefore make the transition to the 22d collection of chrystallizations and precious stones attached to their mines, described at length in the body of the work. Relative to this class, the Chevalier establishes two principles: 1st. That each sort of precious stone is formed of a juice peculiar to it, and which produces a configu-

ration suitable to its kind; 2d. That the essence of precious stones is not that they should be coloured (that being only an accident); but consists in their hardness, specific gravity, and configuration.

The 23d collection consists of precious stones which are cut; and the 24th and last collection is composed of fictitious stones. From the turquoise to the ruby, all coloured stones may be imitated by means of chemistry; but an examination of their specific gravity and hardness, discovers to the naturalist their true state.

According to the principles of the Chevalier Baillou, we may pass from the ligneous marine plants to the soft marine plants, and thence to botany; and from the crustaceous and testaceous, we may go to fish, amphibious creatures, reptiles, quadrupeds, birds, &c.

88. Two Letters from Voltaire, relative to Myself.

Formerly I went frequently to Paris: I saw often many of those who were called "the philosophers." It was particularly

at Madame Geoffrin's, Baron d'Holback's, and d'Alembert's, where they principally assembled. It was there that they silently planned the destruction of religion, of the clergy, the nobility, and the government. From the year 1766, I said to the Bishops who were connected with them, "They "detest you;" to the great noblemen who protected them, "They cannot bear the "splendour of your rank, which dazzles "them;" to the Farmers-General who upheld them, "They envy your riches." These continued, however, to admire, to flatter, and to support them. In 1769 I attempted to give alarm to society, respecting the progress which they had made; and I published a pamphlet at Rome, entituled the *Tocsin*, which was afterwards reprinted at Turin and at Paris. I there unveiled their destructive designs. The year following, having had occasion to see Voltaire at Geneva, he attacked me about this publication, but I think I extricated myself with tolerable address. I spent the years 1774, 1775, and 1776, in Paris: and published the *Tocsin*, under the title of an *Appeal to*

Good Sense; still continuing to see these philosophers as before, for they were to be met with in all companies. I even visited d'Alembert sometimes; and as I had declared open war against them, I had not to reproach myself with duplicity. They kept on good terms with me, however: not that I had any thing in me which could restrain them; but I had the happiness of being well received by the late Prince de Conti, the late Duke de Choiseul, and several other persons whom they feared. Notwithstanding this, they lost no opportunity of calumniating me. Condorcet, under the name of a divine, writing against the Abbé Sabathier who had praised me, took that occasion to criticise me. The Chevalier de Chatellux, who was devoted to these self-styled philosophers, had shewn me many civilities in 1774, and even desired to cultivate my friendship; at least he told me so. He published a work *On Public Happiness*, in which he made honourable mention of me; but having sent his book to Voltaire, the latter, indignant at seeing me praised by one of his sectaries, reproached

him most bitterly with it, in a letter conceived in terms highly injurious to me: and this very Chevalier de Chatellux, who had sought my friendship, read this letter in public companies; and among others at the Marshal de Luxemburg's, and Madame de Trudaine's, two houses where I frequently visited, and where I was equally well received afterwards. One of my friends convinced the Chevalier de Chatellux how unworthy such conduct was of a gentleman, and exacted from him a sort of reparation of his fault: but two or three years afterwards he again brought the letter before the public. When Beaumarchais invited those who had letters from Voltaire to send them to him for publication, I was informed of it; and I thought the least I could do in my own defence, was to communicate to him two letters I had received from Voltaire himself, which might serve as an antidote to the injury which it was meant to do me: but Condorcet, who was the principal editor, would not insert them, though they were of more consequence than a hundred others which he

has published. The first was occasioned by my writing to him to consult him on my proposed edition of all the works of Leibnitz. The following was his answer:

" Ferney, near Geneva,
6 November, 1764.

"SIR: You render a great service to all the lovers of the sciences, by making a complete collection of the works of the celebrated Leibnitz. Nearly half of them were scattered like the leaves of the Sybil: and indeed they contain many things which not a little resemble the oracles of that old woman; that is, scarcely any one understands them. You will enrich them, no doubt, Sir, with your judicious remarks. I am unfortunately but little able to serve you; I even begin to despair of having it in my power to read this interesting collection, for I am in fear of losing my sight entirely. The state I am in does not permit me to write to you with my own hand; but I am not the less sensible of the honour you do me, and feel its full force. I have

the honour to be, with the most respectful esteem, Sir, your very humble and very obedient servant,

"VOLTAIRE.

"Gentilhome ord. de la chambre du Roy."

The whole of the signature (near a line) is in his own hand, and rather singular. I will say a word or two respecting it, when I have copied another letter; which he wrote to thank me for the present I had made him of a copy of my edition of Leibnitz, in six volumes quarto, elegantly bound.

"SIR: You render a great service to letters, and you make me a present of which I feel all the value. You are like Isis, who collected all the scattered limbs of Osiris, and caused them to be adored. I shall think I possess Leibnitz in my own house, if you ever do me the honour to come to my hermitage.

"Excuse a sick old man if he does not thank you at greater length; I am not the

less sensible of the gratitude and all the sentiments I owe you. I have the honour to be, Sir, your most humble and most obedient servant,

"VOLTAIRE."

"Ferney, 9 June 1768."

The contrast between these letters, and the injurious one which he wrote against me to the Chevalier Chattellux, could not be more striking, and has no need of commentary. What I have to say of the first letter is this: I had seen several letters from the hand of Voltaire; and I had, in all of them, remarked a defect of orthography. I was very far from concluding that it arose from ignorance; but I made the observation in company. One of the party maintained, that I was mistaken; and offered to bet that I could not find a fault in the orthography of any letter of Voltaire. I said that I had two of them, and proposed that the bet should be decided upon them. My offer was accepted, and I went to look for them; but as I had not read them for twenty years,

I had forgotten that only the signature was in his hand-writing. However, in the signature of the first letter, we found an error in the orthography; and, strictly speaking, two: so that I gained my wager. It is unnecessary for me to point them out, for they must be obvious to every one.

89. Bon-Mot of the Chevalier Gatti.

The Chevalier Gatti, a skilful physician, once said to the Grand Duke of Tuscany; "When a person is sick, it is a dispute be- "tween the patient and the disease: a phy- "sician is called in, and he comes, with a "great stick in his hand, to decide the "quarrel: if it falls upon the disease, he "cures the patient; if upon the patient, it "kills him."

90. Ancients and Moderns.

We live upon the Ancients; we squeeze them; we get all we can out of them, and swell out our works with theirs: and when we become authors, and think ourselves able to stand alone, we rise against them, and ill-use them: like those pert children,

who having grown strong with the milk which they have sucked, afterwards beat their nurse. — *La Bruyère's Characters*, chap. 1.

91. Lord Lansdowne's Answer to the Abbé Morellet.

The Abbé Morellet, at the commencement of the French Revolution, seemed to be among the most zealous in its favour. He wrote against the nobility; and both by his speeches and writings, shewed himself one of the most ardent defenders of the National Assembly: but when, by the proceedings of the Assembly, he saw himself deprived of his benefice, his pension, and a provision of six thousand livres (250l.), which had been granted him for writing a Dictionary of Commerce, he began to blame the conduct of the Assembly. He then wrote a long letter to Lord Lansdowne, in which he complained much of the reverses he had experienced: upon which Lord Lansdowne answered him, "That he ought to look up-"on himself as a soldier wounded in a vic-"torious army."

92. Friendship.

Friendship is the union of two bodies by a single soul, or one soul in two bodies:—*Μία ψυχὴ δυὸ σώμασι ἐνοικοῦσα*, according to Aristotle, in *Diogenes Laërtius*. Plutarch has said nearly the same thing:—*Μίας ψυχῆς ἐν πλείοσι διῃρημένης σώμασι*. Vol. i. page 167, line 19. edit. *Reisk*.

93. Friendship.

St. Augustin (Confess. lib. iv. ch. vi.) very strongly expresses the regret which the death of his friend caused him: "Having always considered him as another self, "I was astonished to find that I was living "after his death: I felt that his soul and "mine had been only one soul in two bo-"dies. Life was horrible to me: only half "of me seemed to be alive; and, neverthe-"less, I was afraid to die, lest he whom "together I had so much loved should die "entirely."

94. Different Dispositions of Ages.

At twenty we kill pleasure; at thirty we

taste it; at forty we husband it; at fifty we seek it; and at sixty we regret it.

95. Esteem in Love.

The Countess Amelia de Boufflers said, "There can be no esteem in love; for what "is the end of a lover, but to make her "whom he loves lose every right to his "esteem?"—This is very just, provided it be applied only to the love of gallantry.

96. Sir Thomas Robinson.

Sir Thomas Robinson, who was tall and thin, one day asked Lord Chesterfield to make some verses on him; upon which his Lordship immediately made the following distich:

Unlike my subject, now, shall be my song;
It *shall* be witty, and it *sha'n't* be long.

97. Pretty Device.

It is a pretty device which I have seen upon a medal representing the wind blowing upon a weather-cock. The weather-cock says, *Si tu ne changes, je ne tourne:*—"If you do not change, I shall not turn."

98. Maxim of Marcus Aurelius.

The unfortunate events of our life may be turned to our advantage, by our constancy in supporting them. This is the opinion of Marcus Aurelius recited in No. 15, but differently expressed.

99. Bon-Mot of the Cardinal de Retz.

The Kings of France, said the Cardinal de Retz, have not thought themselves degraded by subjecting themselves to their own ordonnances: like God, who always obeys what he has once commanded.

100. Fine Expression of Wieland.

What a fine expression is this passage in Wieland's *Agathon!* "I enjoy that felicity which gives to days the rapidity of moments, and to moments the value of ages."

101. Bon-Mot of the Abbé Raynal.

The Abbé Gagliani and the Abbé Raynal

were the two greatest talkers I ever knew. A friend of the latter, who wished to amuse himself by bringing them together, invited the Abbé Gagliani to his house. The Abbé Gagliani began the conversation, engrossed it so thoroughly, and spoke with so much volubility, that the Abbé Raynal could not find the least opening to introduce a word: upon which, turning towards his friend, he said in a low voice, "*s'il crache, il est perdu.*"—If he stops to spit, he is undone.

102. Presumption.

Presumption has so much height and so little basis, that it is easy to overthrow it. *Memoirs of Madame de Staël.*

103. Singular Remark of Mr. Whitfield.

Mr. Whitfield was reproached with having set the hymns which were sung in his chapel, to airs which were known to belong to some profane songs. When he was remonstrated with upon this subject, "would you wish," said he, "that the Devil should keep all the fine tunes to himself?"

104. Beautiful Distich by Almateo.

A very pretty girl, who was blind of the right eye, had a brother who was blind of the left eye. The following distich, by *Amalteo*, upon that circumstance, is worthy of the finest days of Latinity.

Blande puer! lumen quod habes concede sorori;
Sic tu cœcus Amor, sic erit illa Venus.

105. Three Wonderful Generations.

M. de la Musanchère, Bishop of Nantes, died at the age of eighty. His father was eighty-one when he came into the world; and his grandfather was eighty-four when his father was born; so that there were 245 years between the birth of his grandfather and his own death.

106. Bon-Mot of M. de Gouvernet.

M. de Gouvernet dining one day, in the year 1793, at London, with the Chevalière d'Eon, at the time when she was talking of going to France, to put herself at the head

of a legion, asked her if it would be a legion of fishwomen.

107. Prompt Repartee of a Swede.

During the time that the King of Sweden was at Paris, in 1771, a lady once said of him to a Swede: "*Votre Roi est une "tête*"—"*Couronnée*, Madame," replied he, interrupting her.

108. System of the Beautiful.

Of all those who have treated on the Beautiful, Father André, a Jesuit, is the only one who has given clear ideas of it, and who has laid down certain principles for discerning it. Plato, among the ancients, discusses this subject in his dialogue of Hippias; but after telling us for a long time what the Beautiful is not, he leaves us in ignorance of what it is. Plutarch and St. Augustin have laid down the principle which constitutes the Beautiful. The former in his discourse, *περι τὸ ἀκούειν*, says: *τὸ μεν καλὸν ἐκ πολλῶν οἷον ἀριθμῶν εἰς ἔνα καιρὸν ἠκόντων, ὑπό συμμετρίας τινὸς καὶ ἁρμονίας*

ἁρμοττόμενα: (vide No. 77). It is variety reduced to unity by harmony and symmetry; and it is this idea which Father André has so well developed in his work. St. Augustin has also advanced, that *omnis porrò pulchritudinis forma unitas est.* Epist. 18. edit. P. P. Benedict. The expression of the latter is not so complete as that of Plutarch, but it tends to the same principle. Let us see, in a few words, how Father André has developed this idea of Plutarch.

He lays down several sorts of Beautiful: the moral Beautiful, the sensible or visible Beautiful, the musical Beautiful, and the Beautiful in works of the mind.

In the moral Beautiful, there are three sorts of the Beautiful.—The *essential* moral Beautiful, or the conformity of the heart with essential order, which is the law of all intelligences. The *natural* moral Beautiful, or the conformity of the heart with natural order, which is the general law of all human nature. The *civil* moral Beautiful, which is the common law of all men, united under the same body, either of city or state. This applies to every species of govern-

ment; it is the will of all, united under one. In the conduct of an individual, as well as in the conduct of a state, every act should tend to the same end: it is, therefore, variety reduced to unity, that always constitutes the Beautiful.

Likewise, in the *visible* Beautiful, it is the agreement which results from the proportions which nature and art have established in their productions; an assemblage of parts, so well arranged by the aid of symmetry, that the whole may be embraced at one glance.

Also for the *musical* Beautiful, all the parts of a concert, the voices, the different instruments, ought to be so completely in accord, that they form a beautiful harmony, which the ear may seize as a single sound.

By pursuing this ingenious principle we shall find, that it may be equally applied to a picture, a poem, a garden, a building, &c. Father André's *Essay on this subject*, is not so well known as it deserves: I will venture to say, however, that it is the best work for forming the taste. See No. 77.

109. Taste.

Taste is *the discernment of the Beautiful.* A true connoisseur in the arts, who sees the work of a great master, seizes, at the first glance, its merit and its beauties. He may afterwards discover defects; but he always returns to that which pleased him, and would rather admire than find fault. To begin with finding fault where there are beauties to admire, is a sure proof of want of taste. This remark is the result of several years of my observation in Italy. All the young men looked for defects in the finest works of Correggio, Guido, and Raphael, in the Venus de Medicis, the Apollo Belvidere, and the Church of St. Peter: whereas, those who profited by the lessons which were given them, saw only the beauties. The absurd strikes the eyes of children; they have not yet a mind sufficiently formed to perceive good qualities.

110. The Graces.

The graces are the charms which accompany our deportment, our speech, and our

actions. They consist in the relation of our attitudes, gestures, expressions, and ideas, to the end proposed: they are *the motions suitable to the thing.*

111. Alexander and Cesar.

It is a great pity, that Plutarch's parallel between Alexander and Cesar has not reached us. I think he would not have hesitated in assigning the pre-eminence to the former. One single consideration should decide the question. Alexander died at the age of thirty-three; and he had, before that time, performed all the great deeds which still astonish us: Cesar, long after that age, had done nothing remarkable. He was born a hundred years before Jesus Christ, and was killed in the forty-fourth year before our era. He was about thirty-seven years old at the conspiracy of Cataline. It is still doubtful whether he had a share in that conspiracy, since he was entrusted with the care of one of the conspirators. The only action by which he was then distinguished, was, that at the age of twenty-five, he had armed some vessels against the pirates who

infested the environs of the island of Rhodes, and the neighbouring coasts of Asia. He was ten years in conquering the Gauls with the Roman armies, which were then victorious every where; and we know from himself, the trifling resistance made by Pompey at the battle of Pharsalia. On the other hand, let us consider Alexander, who, at the age of eighteen, decided by his own valour the battle of Chersonesus, and saved the life of his father: let us see him at the age of twenty causing himself to be declared Chief of Greece, in the expedition against the Persians; and before he went into Asia, that he might leave no enemies behind him, let us see him marching against the Illyrians and the Treballians (Hungary and Bulgaria), warlike nations which his father had never been able to subdue, and reducing them to the terms which he chose to prescribe: and finding on his return, that the Thebans had declared against him, he beat them, destroyed their Republic, (which was then the first in Greece), and full of confidence, passed at the age of twenty with 35,000 men into Asia. If we consider his political

conduct afterwards, we cannot but admire it as much as his valour. After gaining the battle of Issus, instead of pursuing Darius, he reflected that it was proper not to leave him master of the sea: he therefore marched to Tyre, took it, secured the maritime force of the King of Persia, passed into Egypt, and there founded a city, whose name is still celebrated; subjugated Egypt, and thence returned and brought all Asia then known under his sway. He adopted, in part, the customs of the Persians, married a daughter of Darius, made his Generals marry the daughters of the principal Persian nobility, and had their sons brought up in Macedonia. Nothing can be finer upon this subject than Plutarch's two treatises, intituled *On the Fortune of Alexander*. See No. 10.

112. Distinction between the Heart and the Soul.

The heart, in the language of metaphysicians, is the soul, considered as the seat of our sensations; the same as the mind is the soul, considered as the seat of

our ideas. Sensations, though occasioned by the same objects, may be different in different individuals, according to their particular constitution. The result of all sensations thus forming a whole in each individual, which is called the heart, as the result of ideas forms a whole, which is called the mind, it is natural that the heart, as well as the mind, should be different in different persons, and that each should have his heart, as it is said that each has his mind. Thus, though two persons love the same object, they will not be affected in the same manner; because, from the nature of their different constitutions, this object will not have made the same impression upon both. Hence arises that diversity in our manner of thinking and feeling, which is almost as remarkable as that in our countenances. This diversity would appear still greater, if each would open his heart, and communicate his thoughts without disguise.

113. Gallantry of a Financier.

A Financier of Paris, knowing that a lady, whom he loved, had a strong desire to eat, every year, the first green peas of

the season, one day brought her a dish, for which he had paid a hundred crowns. "Alas, Sir," said she, "I cannot avail "myself of your attention; my physician "has put me on a milk diet."—"Well, Ma-"dam," answered he, "there is a remedy "for every evil;" and he caused the peas to be given to the cow from which she had her milk.

114. Accident which happened to M. de Calonne.

As M. de Calonne was once sleeping in his bed, the ciel (canopy) fell down, and nearly smothered him. Some very malignantly exclaimed, "*Juste Ciel!*" while others said that it was *a bed of justice.* He told me once, that he found himself so oppressed by this canopy, that he was several hours without being able to extricate himself so far as to ring his bell, and was obliged, after all, to wait until the time at which his valet-de-chambre usually entered his room.

115. Fine argument of Maupertius.

There is a fine argument in favour of

religion, at the conclusion of the *Essai de Philosophie morale*, by Maupertius, in the first volume of his works. "All that is "necessary to do, in this life, to obtain the "greatest happiness our nature is capable "of here, is, undeniably, the very same "that we ought to do to lead us to eternal "happiness."

116. Anecdote of Mr. Pitt.

Mr. Pitt, at the commencement of the year 1784, kept the place of prime minister, notwithstanding all the efforts of the opposition; and though their numbers had increased to such a degree, that they had a majority of one hundred votes against him, it was six weeks before he would give them the satisfaction of seeing him quit it. At last, the majority against him still continuing to increase, he said to the King: "Sire, "I am mortified to see that my perseverance "has been of no avail, and that I must "resign at last."—"If so," replied the King, "I must resign too." It was then that the Lord Chancellor Thurlow advised the King to dissolve the paliament, and thus

take the sense of the nation. In fact, the new parliament clearly shewed that the nation approved the measures of the King and his minister; for Mr. Pitt had then a very great majority, which he has preserved ever since.

117. Portrait of Charles I. suitable to Louis XVI.

When the unfortunate Louis XVI. perished in so barbarous a manner, I was struck with the resemblance between his fate and that of Charles I. of England; and I was still more so, when reading the history of the tragical end of Charles in Clarendon. I extracted the portrait which that historian has drawn of King Charles, and shewed it to several noblemen and ladies, who had been most about Louis XVI. All agreed, that it appeared to have been made for that worthy and unfortunate King. The following is the portrait taken exactly from Clarendon: I have omitted only some circumstances which do not in the least degree change its nature.

"But it will not be unnecessary to add a "short character of his person, that pos- "terity may know the irreparable loss

" which the nation then underwent, in
" being deprived of a Prince, whose example
" would have had a greater influence upon
" the manners and piety of the nation, than
" the most strict laws can have. To speak
" first of his private qualifications as a man,
" before I mention his princely and royal
" virtues: he was, if ever any, the most
" worthy the title of an honest man; so
" great a lover of justice, that no temptati-
" on could dispose him to a wrongful action,
" except it was so disguised to him that he
" believed it to be just. He had tenderness
" and compassion of nature, which restrained
" him from ever doing a hard hearted thing.

. . . . . .

" He was very punctual and regular in his
" devotions: he was never known to enter
" upon his recreations or sports, though
" never so early in the morning, before he
" had been at public prayers; so that on
" hunting days, his chaplains were bound
" to a very early attendance. He was like-
" wise very strict in observing the hours of
" his private cabinet devotions; and was so
" severe an exacter of gravity and reverence

" in all mentions of religion, that he could
" never endure any light or prophane word,
" with what sharpness of wit soever it was
" covered: and though he was well pleased
" and delighted with reading verses made
" upon any occasion, no man durst bring
" before him any thing that was profane or
" unclean. . . . . .
" He was so great an example of conjugal
" affection, that they who did not imitate
" him in that particular durst not brag of
" their liberty. . . . . .
" His kingly virtues had some mixture and
" allay, that hindered them from shining
" in full lustre, and from producing those
" fruits they should be attended with. He
" was not in his nature very bountiful,
" though he gave very much. . . . .
" He saw and observed men long before he
" received them about his person; and did
" not love strangers nor very confident men.
" He was a patient hearer of causes, which
" he frequently accustomed himself to at
" the council board; and judged very well,
" and was dextrous in the mediating part:
" so that he often put an end to causes by

" persuasion, which the stubbornness of
" men's humours made dilatory in the
" courts of justice.

" He was very fearless in his person;
" but in his riper years, not very enter-
" prising. He had an excellent understand-
" ing, but was not confident enough of it.

. . . . . .

" This made him more irresolute than the
" conjuncture of his affairs would admit;
" if he had been of a rougher and more im-
" perious nature, he would have found
" more respect and duty. . . . . .
" His not applying some severe cures to
" approaching evils, proceeded from the
" lenity of his nature, and the tenderness
" of his conscience; which in all cases of
" blood, made him choose the softer way,
" and not hearken to severe councils, how
" reasonable soever urged. . . . . .
" To conclude, he was the worthiest gentle-
" man, the best master, the best friend,
" the best husband, the best father and
" the best christian, that the age in which
" he lived produced: And if he were not
" the greatest King, if he were without

" some parts and qualities, which have " made some Kings great and happy, no " other Prince was ever unhappy, who was " possessed of half his virtues and endow- " ments, and so much without any kind " of vice."

118. Escape of Louis XVI.

On the 17th of August, 1791, I saw M. **** in London: he had been sent secretly to the Court of London, by the King and Queen of France. He brought letters for Mr. Pitt, from the Count de Mercy and the Count de Fersen, and letters from the King of Sweden to the King of Great-Britain and Mr. Pitt. He acquainted me with several particulars relative to the flight of the King of France, and to the state of affairs in France, part of which was afterwards confirmed to me by the Marquis de Bouillé.

It was the Count de Fersen who conceived the project of making the King and the whole Royal Family take flight, and who put it in execution. The Baron de Breteuil and the Marquis de Bouillé were, at

first, the only persons out of Paris who were let into the secret.

The Baron de Breteuil alone, of all the old ministers, enjoyed the confidence of the King and Queen, and corresponded in their name with foreign powers, while he was at Soleure. He was even charged, several times, to communicate to the Count d'Artois the intentions of the King his brother, and this did not by any means please the Count d'Artois, and still less M. de Calonne. It was he, also, who, having seen M. de Calonne in Switzerland, and penetrated into his design of going to Vienna, promptly dispatched a courier to the Prince de Kaunitz, to prevent his being received at that court; and the result was, that M. de Calonne was obliged to go back the way he had come, after having arrived at the last post from Vienna. If the King had succeeded in his plan of going to Montmédy, it was determined not to permit M. de Calonne to approach his person; nor would the King or Queen have employed him in any manner. Two months before his disgrace, he had attempted to gain over

the King's confessor to get at his Majesty's secrets. The confessor acquainted the King with this fact, on the express condition that he should mention it to no person but the Queen. In the month of October, 1789, the King of France had advised the King of Spain to pay no regard to any public act promulgated in his name, unless confirmed by a letter under his own hand.

If the King had gained the frontiers, the Marquis de Bouillé was forthwith to have been declared Marshal of France, and to have taken the command of the allied army. The Marquis told me himself that, of all the troops under his command in Lorraine, he could rely only on the foreign corps; but the Emperor was to support the King with 40,000 men, 14,000 of whom were to have been in the neighbourhood of Montmédy at the moment of the King's flight. This body, however, was not there. The King of Spain was to furnish 15,000 foot and 4,000 cavalry, and to give five millions in silver; the King of Sardinia was to send 15,000 men to the confederate army; the

Swiss 20,000; and the King of Sweden engaged to land 16,000 at Ostend.

In a letter to the King of England, the King of Sweden asked whether his Majesty (in the case of the Court of London observing a neutrality as to England) would not, as Elector of Hanover, engage to furnish 12,000 men to be paid by the French Princes.

The object of the mission of M. **** to London was to inform the English government that M. de Calonne was not authorized to act in the name of the King of France, and to persuade the Court of St. James to declare in favour of His Most Christian Majesty, or if resolved to remain neuter, to engage the King of Prussia and the Dutch to join the Emperor and the Princes of Germany. One proof that the Baron de Breteuil, and not M. de Calonne, was the secret spring that moved the Emperor and the other Princes, in favour of the King of France, is, that when they had put themselves in motion, they neither communicated their plans, nor the proposed

means of success, to the French Princes. The assistance of the foreign powers was then conditionally agreed upon, in the case of the King's escape. The Court of Vienna had resolved to prosecute the most vigorous measures from that moment, provided the Court of London guaranteed the concurrence of the King of Prussia; for the Emperor would not consent to put his troops in motion, unless the King of Prussia did the same.

M. de Fersen went to Vienna, in August, 1791, on the part of the King and Queen of France, to concert with the Emperor the means of bringing into the field the aid to be given by him, in case the King of Prussia could be induced to join the confederates; and the Emperor's minister at London was to assure that Court, that his Imperial Majesty would take the most prompt measures for the restoration of the French monarchy, if the King of Prussia sincerely joined in the confederacy.

The Count de Mercy arrived at London on the 18th of August, to confirm the communications of M. ****; and he had se-

veral conferences with Mr. Pitt and the other English ministers.

I received also, from M. **** and the Marquis de Bouillé, accurate details of the arrest of Louis XVI. at Varennes. The Duke de Choiseul was, in part, the cause of it, although very innocently, and merely from too much zeal. The secret of the flight had been committed to him, and he was dispatched on the 19th of June to M. de Bouillé, to inform him of all the circumstances of the departure of the King and Queen. M. de Bouillé gave him the command of an escort, which was to meet their Majesties on the road. Being arrived at St. Menéhoud and Châlons, he was extremely uneasy and agitated at not seeing them approach, when the time appointed for their being there had passed. Having waited some hours, he mounted his horse; he proceeded several leagues to meet the treasure which he said he had come to escort, and which was destined to pay the troops in Lorraine. He appeared so greatly disconcerted at the delay, that the inhabitants conceived suspicions, which led them

to observe the carriages when they arrived; and seeing them take the road to Varennes, instead of that to Metz, the post-master of St. Menéhoud took a shorter rout; and gaining Varennes before the King's carriages, gave the alarm, and was the cause of his Majesty's arrest. There is no truth in the tale of the King's being the occasion of the arrest himself, by stopping to take refreshment at an inn.

119. Naiveté of an Irishman.

A native of Ireland having become suddenly rich, by an unexpected inheritance, his aged nurse presented herself to him, to congratulate him on his good fortune, and solicit a little pecuniary help of which she stood much in need. "No! No!" he exclaimed, "I will never give you six-"pence, you treacherous old jade! You "changed me when I was at nurse with "you; for I was then healthy and strong, "and ever since I have been sickly."

120. Fine trait of Madame du Barry.

A few days before the Countess du Barry

was guillotined (8th December 1793) an Irish priest found means to see her in prison, in the *Conciergerie*, and offered to effect her escape, if she could command a certain sum to bribe the jailors and defray the expenses of a journey. She asked him whether he could not save two persons. He replied, his plan would admit of saving only one. "Then," said Madame du Barry, "here is an order for the sum; but go "instantly to the Duchess de Mortemart "and save her: you will find her con- "cealed in a garret in a certain house in "Calais." The priest, after urging Madame du Barry, in vain, to seize the opportunity of escaping from her fate, yielded to her generous resolution, took the money, proceeded to Calais, drew the Duchess de Mortemart from her asylum, disguised her as a woman of ordinary rank, and made her travel with him on foot, saying, as he passed along, that he was a poor constitutional priest, and that the Duchess was his wife. They were hailed by the people with testimonies of joy; and in this manner they travelled through the French armies, and arrived at Ostend;

from whence the Priest passed into England with Madame de Mortemart, whom I have since seen in London.

121. Silver Cistern at Burleigh.

The finest vessel I have ever seen is a silver cistern at Lord Exeter's, at Burleigh: it weighs 3000 oz., is four feet long, three in width, and two and a half in height. It stands on golden feet, and is ornamented with two silver lions for handles.

122. Extraordinary Adventure of two Russian Cannoneers.

I have been told by M. de Liyakewitz, secretary to the Russian Embassy at London, that being in the Russian fleet in the Archipelago, when, in 1773, it burnt the Turkish fleet before Smyrna, he witnessed the following extraordinary event;—The Russian admiral's ship took fire in an action, and blew up; and two cannoneers, being carried into the air by the explosion, fell into the sea, close by a Turkish vessel. They were taken up, made prisoners, and placed in irons on the poop. Three days

after, the Turkish vessel being set on fire in the harbour by the Russians, blew up also, and the two unfortunate men were again thrown into the sea, near the Russian fleet, and taken up; but having each of them both legs torn away, from their being chained by them to the deck, they underwent amputation below the knee, and both survived the accident many years. M. de Liyakewitz saw them both at the time and long afterwards.

123. Unhappy Adventure of an Old Man.

Sir ——— B——n, aged 70, having married his eldest son to the daughter of Sir Charles W———, the bride invited her sister, a young lady of seventeen years of age, to pass some time with her, at the house of her father-in-law in the country. The old man became romantically enamoured of Miss W———, and offered her his hand. She refused him. He, however, persisted in his suit; and the young lady, to avoid the importunity of his addresses, resolved to quit the house of her aged admirer. On the evening preceding the day of her intend-

ed departure, the old man, being at supper, declared that he would not see his hopes frustrated; and when the ladies had retired, he said Miss W——— should be his, whatever it might cost, or he would perish in the attempt. His son, who saw that he was greatly inflamed with wine, withdrew from the company, and advised Miss W——— not to go to bed that night, recommending also his wife to sit up with her. In fact, after midnight, the old man attempted to enter the young lady's apartment, and finding the door fast, burst it open; but at the first step he took into the chamber, he fell down dead in an apoplectic fit, and thus accomplished his prediction.

124. The Surrender of Gibraltar proposed to Spain, and refused.

It is a certain fact, that it was once the intention of the English Cabinet to give up Gibraltar to the Spaniards. Mr. Pitt, afterwards Lord Chatham, in dispatches to Sir Benjamin Keene, English Ambassador at

Madrid, dated the 23d of August 1757, gave him instructions to open a negotiation with the Court of Spain, engaging it to join England, and to procure her the repossession of the island of Minorca; in return for which he was to offer the restoration of Gibraltar. Mr. Pitt at the same time stated, that this measure had been submitted to the King and Cabinet, and approved of. The English Ambassador, in his answer, of the 26th of September 1757, says, he had found in General Wall, at that time Prime Minister of Spain, a great repugnance to make the proposition to the King his master, and that the General did not think it prudent to lay the matter before the Council, least he should be left alone in opinion, and therefore weaken his influence. Sir Benjamin Keene was, at that time, much indisposed, and died soon after, and the affair was never again brought on the carpet.

125. Duke of Northumberland.

The late Duke of Northumberland told me, that when he took possession of the

property of the Duke of Somerset, his father-in-law, in the county of Northumberland, the annual revenue did not amount to five thousand pounds, because it had been the practice to grant long leases, and receive heavy fines on each renewal. But, in 1774, the Duke of Northumberland received from the same estates 50,000 *l.* annually, all expences and taxes paid; that is to say, 40,000 *l.* rent of the lands, and the rest from the rental of coal mines. Beside which, his rental in Yorkshire was 5000 *l. per ann.*; and his houses in the vicinity of Northumberland-House, and his lands in Middlesex, netted 5000 *l.* annually. The land he had in Northumberland formed in extent a third of that county; and adding to it the land he possessed in Yorkshire, Cornwall, Devonshire, and Middlesex, his landed property amounted to one hundredth part of England, which is larger than the whole of Rutlandshire.

The annual expenditure of the Duke of Northumberland, including what he allowed his two sons, amounted, in 1775, to 55,000 *l.* including also 7,000 *l.* for the election of

that year. During twenty years, he expended annually 7,000 *l.* in repairing Alnwick Castle. His table, which however was elegantly served, was his least expence; the butcher, baker, poulterer, and fishmonger, received no more than 1200 *l. per annum*, while his bougies amounted to four hundred pounds, and his wine to more. His whole expence for his table, including that of his domestics, and wine, amounted to 5,000 *l. per annum;* and his stables, domestics' wages, and liveries, to the same sum. His villa of Sion-House cost him 2,000 *l. per annum* for taxes and keeping up; Northumberland-House, the same; Alnwick Castle, 3,000 *l.*;—and the support of his parliamentary interest, 5,000 *l. per annum*. He had expended more than 200,000 *l.* in buildings.

126. Count de Lally-Tolendal.

Count de Lally-Tolendal was the son of General Lally, who was beheaded in May 1766; his mother was the Countess de Molda, a Flemish lady. He was the fruit of a secret marriage, and the Countess, who continued to bear the name of her first husband, had

brought him up in ignorance of the name of his father. During the whole of the trial of General Lally, she, however, talked without ceasing to the child of the General's innocence, and touched upon every topic that could interest him in his favour. After all, seeing her husband condemned to death, she had recourse to a very singular expedient to excite in the boy's mind a desire, hereafter, to revenge his death. She confided her secret to a gentleman, her friend, who was persuaded to take the child to see the execution, and to follow her further instructions. During all the preparations for the awful spectacle, he laboured to impress on the boy a sense of the General's innocence, and at the instant when the head was separated from the body, he addressed young Lally thus:—"You have been eager to "know your father: you have, this mo- "ment, seen him die by the hands of the "executioner, innocent! Remember, and "vindicate his memory."

127. Prescience of God.

If it were even admitted that the events of our life were pre-ordained, it would not follow that our prayers are fruitless; for, before the creation of this world, when this system, with all its series of events, was preferred by God to every other which might have been brought into existence, it cannot be doubted, that all other systems were also foreseen by God through all their chain of consequences, and that their respective nature and effects, as well as those of the present system, have concurred to determine the Almighty in his preference thereof. Whence it results, that these very prayers, which now determine God to interfere with his Providence, determined him, at the time of the creation, to decree what his will should afterwards execute or permit.

128. Premature Births at seven and eight Months.

It has been deemed surprising, that a

child, born at eight months, usually dies soon after, while one born at seven months often lives. The truth of this, indeed, has been questioned: there is, however, no doubt of it, and Hippocrates gives the reason of this curious fact. He says, that, at seven months, the formation of the infant being perfected, it makes its first effort to come into the world. If it succeeds, it is not so strong as it would have been at nine months; but being perfected in its formation, it often lives. If, however, the infant fails in that first effort to come into the world, it is so weakened, that if it make a second at eight months, and is born, it generally dies soon after, not having had time to recover strength after the first effort; whereas, at nine months, it has had time to regain sufficient strength to sustain the second effort to come into the world.

129. Pyramids of Egypt.

There is much reason to suppose, that the Jews were employed by the Kings of Egypt to erect the Pyramids, and execute other public works, such as digging canals,

raising dykes, and building cities. Josephus, lib. xi. chap. 5, says Πυραμίδας δὲ ἀνοικοδομοῦντες ἐξέτρυχον ἡμῶν τὸ γένος. Manethon says, in his History of Egypt, that the Jews worked in the quarries. All the ancient historians agree in stating, that the Kings of Egypt employed their slaves in building cities and raising public monuments. Among other things, in which Sesostris prided himself, was, that he had not employed the natives of the country in such works; and he made this circumstance the subject of inscriptions which he placed on these monuments: οὐδεὶς ἐγχώριος εἰς ἀυτὰ μεμόχθηκε. Pliny, lib. 36. ch. 12., says, the Kings of Egypt made the people work at the Pyramids, to employ them; and Aristotle, lib. v. ch. 11., says, the poor, or more probably slaves, among whom were the Jews.

130. The Island Atlandtidus.

We are not to consider all that Plato has said of that Island, in his *Timeus*, *Critias*, and other dialogues, as a philosophic fiction. It is sufficient, to give it a character of

more reality, to observe, that Phenician or Carthaginian ships, after being carried by contrary winds on the coast of America, might have the good fortune to return, and lay the foundations of an opinion, that there existed a large island or continent as extensive as the old world; or we may admit another idea of Plato in the *Timeus*, justified in our days, by the discovery of the Russians, that to the north east of Asia there are islands, from which the western coasts of America may be descried, and which open a communication between the two continents. As to the communication by the western ocean, it might have been facilitated by the Azores; and it appears, even, that before Christopher Columbus had formed the project of the discovery of America, he had visited these islands, where he had seen the manuscripts of an old pilot of one of them, from which it appeared that he had been in America; and in the library of St. Mark, at Venice, there is a map of the world of the fourteenth century, in which America is indicated, although in a very imperfect manner. There is even much

reason to think, that some mariners had penetrated to the isthmus of Panama; otherwise, how could Plato have imagined, that in the grand island or continent, there was an isthmus which united the two parts, as, he says, the isthmus of Suez joins Africa and Asia. It is the same persuasion which makes Seneca say, in his Medea, that the time will come, when a new world will be discovered, and the island of Thule (Iceland) shall no longer be the last of the old world.

131. Result of the globular Form of the Earth.

From this form it results that a man at the top of a mast of a vessel, sailing round the world, will travel more leagues than one on the deck, because he describes a larger circle: in like manner, a man's head travels further than his feet during the same journey. From the same cause it results, that a vessel full of water in a valley, being carried to the top of a mountain, will overflow its edges without being less full, because in being more and more elevated, the water

will be gradually pressed by a larger superficies of the atmosphere: whence it follows, that the same vessel will contain more water at the foot of a mountain than at the top, and more in a cellar than in a garret. Another result of the globular form of the earth is, that two threads in the air, with each a weight, at a great elevation, will not be parallel to each other, but will make two inclinations, tending each toward the centre of the earth.

132. Of Wit among the Germans.

Dupuy, who published the *Perroniana*, was the first who advanced the proposition so offensive to the Germans, that wit is very rare with them, and which has so greatly prejudiced them against French writers. In page 163 of the *Perroniana*, edit. of Daillé, Amsterdam, 1669, he says, "Gretserus is much to be admired; he has "much wit, for a German."

133. Infidels invited to believe.

Infidels say, the being of a God cannot be demonstrated. It is certain, however,

that God exists, or that he does not; there is no medium. But to which notion shall we give the preference? "Reason," says the Sceptic, "cannot aid you; an infinite "chaos separates us from the scene of which "you would judge. At that immense dis- "tance a game is played, in which head or "tail may turn up—On which side then "will you bet? Reason cannot enable you "to deny either of the propositions: you "must not then condemn those who have "withdrawn themselves from this confu- "sion; and he who takes head, and he who "prefers the reverse, are both equally "wrong. The only reasonable conduct is, "to stake nothing on the subject."

The misfortune of this reasoning is, that you are *compelled to make your stake;* the contrary does not depend on your will: you are already embarked; and not to say that *God is,* is to assert that *He is not.* Which part will you take then? Weigh well the gain and the loss! In believing the existence of God, if you gain, you gain all: if you lose, nothing is lost. Do not hesitate, therefore, to say that He exists. "But,"

says the Sceptic, "you stake too much." Let us examine that. Since you acknowledge the chance is equal, whether we are right or wrong; if you also acknowledge there are two lives to gain for one, you ought to enter into the play; and if there are ten to gain for one, you will be improvident not to hazard the present pleasures for ten times as much, in a game where you state the chance to be equal, whether you shall gain or lose. But there is an eternity of pleasures to gain, infinitely great, with an equal chance whether you gain them or not; and what you stake is so insignificant, and of such narrow duration, that it is madness to hesitate which part you shall take.

This reasoning is not answered by saying, that it is not certain we shall gain, and what we stake is a certain loss; or that the immense distance there is between the certain good we hazard, and the uncertain good we seek, makes the stake even. Every gamester hazards what is secure for an uncertain benefit; he hazards the certain finite good, to gain an uncertain finite benefit, without

being guilty of imprudence; but in our proposition, there is nothing but what is finite to hazard, in a game where the chance is equal, whether you are right or wrong, and where, if you gain, the acquisition is infinite.

But, you will say, those who believe in a God, who deals out rewards and punishments, are happy when they are persuaded of their own salvation; yet they may have also the counterpoise of a dreadful future to apprehend. Who has most cause of apprehension, he who believes in a future punishment, but who hopes he shall not taste of it, or he who, unwilling to believe in such punishment, must have reason to expect its sufferings if they do exist? Who is there, who having only eight days to live, would not embrace the safer side? If passion did not blind you, eight days, or a hundred years, would make no difference in a case of such awful import.

What can be the injury to you, if you embrace the side I recommend? You will be sincere, humble, grateful, and beneficent. You will not, it is true, plunge into

the delirium of sensual pleasures; but will you have none other for recompence? I tell you, even in this life, great shall be your gain. At every step you take, in this road, you will more distinctly see such certainty of gain, and such utter worthlessness in what you stake, that you will at length own you have cast the lot for a certain and infinite benefit, and have given nothing to obtain it.

But still you say, that belief is not a matter of choice, and that you have no power to believe. If you are sincere, the remedy is at hand: labour to convince yourself, not by accumulating proofs of the existence of a God, but by diminishing the force of your own passions. Take the advice of those who, having been as you are, have now no doubts; follow the path they have trod: if you cannot enter at once into their feelings, at least take the first step, and quit those vain amusements which now wholly occupy your mind.

"I could, you still contend, easily quit these pleasures, if I could believe. —And I say to you, soon will you be-

believe, when you have left those pleasures.

"It is for you, then, to commence. I would give you faith, if I could, and thus enable you to see the truth of what I assert; but I cannot: you, on the contrary, can quit these pleasures, and prove whether what I advance is true or not."

It was thus that Pascal reasoned, that profound thinker and great mathematician. I have only abridged his argument, and indulged in some few alterations, to render it more familiar.

134. Proof of the Existence of God, *à priori*.

The proof of the existence of God, *à posteriori*, is level to every capacity, because there is an infinite gradation of phenomena in nature, which, to an unprejudiced mind, prove the necessary existence of a first cause. It was reserved for the celebrated Dr. Clarke, to furnish the proof *à priori*, and thus he reasons:

Every thing that exists has a cause, which determines it to exist rather than

not to exist. The reason or cause of the existence of a being, who has not derived his existence from any other being (whether we can form an idea of such a being or not) the cause of his existence must be in himself: for though the mere proofs, by which we demonstrate that such a being must necessarily exist, do not give us a distinct apprehension of the nature of that existence, which is *self-depending* only, yet when we have discovered the reasons *à posteriori*, which convince us that the thing is, it follows, by an inevitable consequence, that there are in nature reasons *à priori* for the existence of this thing which we already know must necessarily exist; and this is true, whether the reasons or causes of such existence are known to us, or we remain quite ignorant of them. Now, since the reason or cause of the existence of the Being who derives not his existence from any thing foreign to himself, must necessarily be in himself; and since it is an absolute contradiction, to suppose that his own mere will is the reason of his existence as an efficient cause, it follows, that an absolute necessity (that is to say, the same necessity

which is the cause of the immutable proportion between the two numbers 2 and 4) must be the efficient cause of this existence. And this necessity it is to be observed, is antecedent to the existence of the Being himself; not, indeed, with relation to time, but in the order of nature; whereas his own will is, on the contrary, subsequent, in order of nature, to the supposition of his existence, and consequently cannot be the efficient cause of such existence.

There is nothing in the world more absurd, than to suppose the existence of a thing, or of some circumstance belonging to any thing, and to imagine that there is not absolutely any reason why it exists rather than does not exist. It is readily conceived, that we may be ignorant of the reasons or causes of a great number of things; but any thing once admitted to exist, and the necessity in nature of the reasons why it exists rather than does not exist, are two things which have an alliance, as necessary and essential as that which is between two correlatives.

135. Definition of God.

No philosopher has more ably defined the Supreme Being than Sir Isaac Newton. It is thus that he expresses himself:

The sublime system of the sun, planets, and comets include movements so regular, that we cannot persuade ourselves that they are the effects of causes purely mechanical. We are convinced they could proceed only from the wisdom and power of a Being omniscient and all-powerful. This Being governs all things, not as the soul of the world, but as Lord over all his creatures; and, relative to his sovereignty, he is called the Lord God, the universal master; for God is a relative form, having relation to his creatures, and the Divinity is this sovereignty of God over his subjects. God is a Being eternal, infinite, and absolutely perfect; but this Being, although perfect, would not name himself the Lord God, if he had existed without Supreme Dominion. We say, my God, your God, the God of Israel, the Lord of Lords; but we do not

say, my Eternal, your Eternal, the Eternal of Israel; nor do we say, my Infinite; for these titles have no relation to the Creator. The word God, signifies generally the Lord; but every Lord is not God. It is the sovereignty of a spiritual Being which constitutes a God.

It results from the sovereignty of God, that he is a Being endued with life, intelligent and all-powerful; and from his other perfections it follows that he is Supreme and absolutely perfect. He is eternal, infinite, all powerful, and omniscient; that is to say, his duration embraces all eternity, his presence all infinity. He governs all things, and knows all things which are, or can happen. He is not duration or space, but he exists for ever, and is every where present; and by existing always and every where he constitutes duration and space. God is present every where, not merely virtually, but also substantially; in him all things are contained and move, but without mutually affecting each other; for God is not affected by the movement of bodies, nor do bodies experience any resistance

from the universal presence of God. It is acknowledged, that the Supreme Being exists necessarily, and by the same necessity he must exist eternally and every where. Whence it follows, also, that he is every where the same, all eye, all ear, all arm, all power to comprehend and act, but in a manner that is not human or corporeal; in short, in a manner that is absolutely unknown to us. As a blind man can have no idea of colours, so we cannot have any idea of the manner in which God sees and conceives things; there is not in any manner, any thing material or corporeal in him; and for this reason it is, that he can neither be seen, touched, nor heard, and ought not to be worshiped under any corporeal form. We have ideas of his attributes; but we are ignorant, not only of his substance but that of every other thing. In bodies, we see only the forms and colours, we hear only sounds, we touch only the surface, we taste only the flavour; their real substance cannot be known, either by the sense or by reflection; still less can we have any idea of the substance of God.

We know him only by the excellent effects of his wisdom and power, by final causes. We revere him because of his perfections, and adore him because of his infinite power: for we adore him as being his creatures; and a God without sovereignty, providence, or final causes, would be no more than destiny and nature.

136. Of Space.

Newton says, "There exists a Being "incorporeal, living, intelligent, and omni- "present, who, *in infinite space*, as in his "*sensorium*, sees, discerns, and compre- "hends all things, in a manner the most "intimate and perfect." He does not, by that, mean to say, that Space is the organ by which God perceives things, nor does he say that God has need of any medium through which to perceive them; on the contrary, he says that God, being every where present, perceives things by his immediate presence in all Space where they are, without the intervention of any organ or any medium. To render this the more intelligible, he illustrates it by a compari-

tion: he says, the soul, being immediately present to images which are formed on the brain by the organs of sense, sees those images, as if they were the things themselves which they represent: so God sees all by his immediate presence, being actually present to the things themselves, as the soul is present to the images which are formed in the brain. Newton considers the brain and the organs of sense, as the means by which those images are formed, and not as the means by which the soul sees or perceives those images, when they are thus formed; and, in the universe, he does not consider things as if they were images formed by certain means or by organs, but as real things, which God himself has formed, and which he sees in every place where they are, without the intervention of any medium. This is all that he means to assert, when he supposes that infinite Space is as the *sensorium (tanquam sensorio suo)* of the Being who is omnipresent.

Dr. Clarke, being charged with the task of replying to the objections which the celebrated Leibnitz had made to this definition

of Space, has thrown much light on Newton's opinion. "God," he says, "exists "not in Space, or time, but his existence "is the cause of Space and time; and "when we say that God exists in all Space "and in all time, we merely mean to say, "that he is omnipresent and eternal; that "is to say, that infinite Space and infinite "duration are necessary consequences of "his existence; not that Space and duration are things distinct from him, and in "which he exists. It is certain, that Space "is not a simple idea, for it is not possible "to form an idea of Space which goes "beyond what is infinite, and yet reason "informs us, that it is a contradiction to "say that Space itself is not actually infinite. It is not less certain, that Space is "not any sort of substance, because infinite Space is immensity, and not the "*immense*; in like manner as duration is "not a substance, because infinite duration "is eternity, and not an eternal Being; "but an infinite substance is an eternal "Being, and not eternity. Whence it follows, that Space is a property, in like

"manner as duration is. Immensity is a "property of the immense Being, as eter- "nity is a property of the eternal Being."

137. Inexplicable Mystery of the Tri-nity.

If there is any one mystery, to endeavour to comprehend whose nature would be fruitless, it is certainly that of the Trinity; but this is not a reason for doubting of the mystery. We believe in so many things that we cannot comprehend, because they are above our capacity, that being once persuaded of the truth of the Christian religion by incontestible evidence, the mysteries it presents for the exercise of faith ought not to shake that faith. When a philosopher is convinced of the existence of an attractive power in bodies, and has calculated its laws, he believes in it, without comprehending its nature. Do we know how the soul is united to the body? Have we, however, any doubt of this union? We see a musician at a harpsichord, playing a piece of music; to express the first note, he must have the will to place a cer-

tain finger upon a certain key, another finger upon another key to express the second, and so successively, to execute a sonata of ten thousand notes. Here are ten thousand acts of the will, which follow each other so rapidly, that individually they are imperceptible. There is no doubt, however, that every touch of a key is by an express and distinct act of the will, directing the fingers, one after the other, to particular notes. Is it known how the will thus influences each movement of the finger? Has any one conceived the least idea of the nature of this mechanism? Yet we do not deny the influence of the will on every movement of the body.

I do not call to mind where I have read the following reasoning, respecting the mystery of the Trinity, but it appears to me so satisfactory, that I cannot refrain from stating it. I am fully persuaded of the necessity of revelation; that of the Evangelists, founded upon the prophecies, the miracles, and the purity of its doctrine, offers irresistible proofs of its divine origin, and which no other can furnish. I find in

the Holy Scriptures this proposition—"There are three who witness in Heaven, "the Father, Son, and Holy Spirit." From which, as well as from many other passages in the Scripture, I know that there is a distinction made in the Divinity, under the three names of Father, Son, and Holy Spirit; and I find these terms sufficiently proper to express what we know of this mystery. I cannot find in the Scripture any information respecting the nature of this distinction, except that the Son is begotten, and that the Holy Spirit proceeds from the Father and Son. I conclude that there must be something more than a mere nominal distinction, since we are baptized in the name of the Father, Son, and Holy Ghost, whence we may understand something more than if the command had been given in these terms: "Go and baptize all nations in the name of Jehova, Elohim, and Adonai." And if nothing more was intended than that the Apostles were to baptize in the name of *God*, this would have been merely a vain tautology. I conclude, moreover, that there are not three

distinct spirits, or there would be three Gods, contrary to what we are taught both by reason and the Holy Scriptures; from all which I infer, that there is in the Divinity something more than a nominal distinction, and something less than a distinction of three separate spirits, and finding throughout each person singly, or all conjointly named God, and adored as God, I say with St. Athanasius, "I adore the Trinity in "Unity."

Although it is impossible to bring this subject absolutely within the reach of the human understanding, the following illustration may afford some satisfaction. The Sun engenders rays; and from the sun and the rays proceed light and heat. Thus God the Father begets the Son; and from the Father and the Son proceeds the Spirit of light and grace. But as the sun is not before the rays, nor the rays before the light and heat, but they are all simultaneous; thus neither is the Father before the Son, nor the Father and the Son before the Holy Spirit; except as to their order or relation to one another, in which respect only the

the Father is the first person of the Trinity. Among a thousand passages of Scripture which confirm the above arguments, see Genesis, Chap. 1, v. 1. 26; Chap. 11, v. 7. —St. Matthew, Chap. 3, v. 16, 17; Chap. 9, v. 4, 6.—St. John, the whole of the first Chapter; Chap. 2, v. 24; Chap. 14, v. 8, and following; Chap. 9, v. 30, and following; Chap. 16. v. 13, 14, 15; Chap. 20, v. 28.—St. Paul to the Romans, Chap. 9, v. 5; to the Philippians, Chap. 2, v. 5, 6; to the Colossians, Chap. 2, v. 9; to Timothy I., Chap. 3, v. 16.—First St. John, Chap. 5, v. 7, 20.

138. Union of the Soul and Body.

We see the process of a piece of work in the hands of the weaver; the threads are so regularly arranged, and the colours so disposed, that there results a marvellous production, representing animals, flowers, &c. May it not be in like manner, that the images of things, perceived by the soul, are formed in the brain? The different vibrations of fibres, combined in a manner almost infinite, may suffice to represent all

objects, and the same vibrations, more faintly repeated, may perhaps serve to recal them. We may thus compare the soul to a centinel on a high tower, whence he descries an immense prospect; whatever the eye can perceive in the extent of this prospect, the soul may see perhaps concentrated in a very small space, by means unknown to us If a man, born deaf, and having, consequently, not even an idea of the organ of hearing, should observe that a person gave orders to others at a distance from him; if he saw them move in consequence of the influence of these orders, he would not comprehend (having no idea of the nature of speech) by what means this single person could move all the rest. It is thus we cannot comprehend the influence of the soul on the body; and it may be by means analogous to the instance just mentioned.

139. Qualities.

It is an error to suppose that there are in objects the qualities that affect us through them. We imagine that colour is in a body, although there is merely in it a configura-

tion of parts proper to reflect to our eyes such rays of light as give us the idea of a certain colour. Not seeing the particles of heat which burn us, we conclude the heat is in the fire, but erroneously; the heat is no more in the fire than the pain is in the point of a needle which pricks us.

140. Vital Principle lost by Motion.

Put part of a grain of corn, which has been kept for ten, twelve, or fifteen years, into a drop of water, and you will see millions of little animals moving, not like other animals, with a spontaneous motion, but as it were a mere vibration. You will see them, in the space of a quarter of an hour, change their forms, die, and be succeeded by another generation, and that followed by another. It is the lowest degree of the vital principle. Considering therefore, all the degrees of vitality, from that of spontaneity to that of oscillation, may we not say that, by a natural gradation, vitality loses itself imperceptibly into motion?

141. Salvation of the Gentiles.

We believe that, since the preaching of the Gospel, men can be saved only by faith in Jesus Christ; but we must not, therefore, renounce upon the fate of those who never heard of his name, the Scripture having said nothing on that head. We are certain, beside, that God will not condemn any one for an unavoidable ignorance (Rom. chap. 2. v. 12. and the following;) that is to say, the Pagans will not be condemned for transgressions against the law of Moses, which was not given to them, but for their sins against the law of nature, reason, and their own conscience. On the same principle, those that sin without the Gospel will perish without the Gospel; not because they have not believed in Jesus Christ, whom they have not known, but because they have sinned against the light of nature, against the law planted in the human heart, in whatever country or situation men may be placed in. (Rom. chap. 1. v. 18, 20, 22) But it may be further acknowledged, that virtuous Pagans, who have worshipped

one God, may be saved by the merits and mediation of Jesus Christ, although they have never known their benefactor. Many fathers of the church have been of this opinion; among others, Justin the martyr, &c. See Clark, Vol. II. pages 283, 354. *.

142. Of Apparitions.

To reason closely, no philosopher is so little founded in denying the possibility of apparitions as those who deny the existence of a God. Hobbes denied the exis-

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* Καὶ οἱ μετὰ λογου βιώσαντες χριστιανόι εἰσι, κἂν ἄθεοι ἐνομίθησαν· ὅιον ἐν Ἕλλησι μέν Σωκράτης καί Ἡράκλειτος, καὶ οἱ ὅμοιοι ἀυτοῖς· ἐν βαρβάροις δὲ Ἀβραὰμ, etc. *Justin, Apolog.* 2.

Τάχα δὲ καὶ προηγουμένους τοῦς Ἕλλησιν ἐδόθη ἡ φιλοσοφία τότε, πρὶν τὸν κύριον καλέσαι καὶ τοὺς Ἕλληνας· ἐπαιδαγωγει γὰρ καὶ ἀυτὴ τὸ Ἑλληνικὸν, ὡς ὁ νόμος τὸυς Ἑβραίους εἰς Χριστὸν· προπαρασκευάζει τοίνυν ἡ φιλοσοφία προοδοποιοῦσα τον ὑπὸ Χριστοῦ τελειούμενον. *Clemens Alex. Strom. I.*

Ὁ Θεὸς γὰρ ἀυτοῖς ταῦτα, καὶ ὅσα καλῶς λέλεκται ἐφαπέρωσι. *Origen. advers. Cels. lib.* 6.

tence of spirits, and yet feared to be alone at night or in the dark. Although he believed that there was no other substance than matter, he admitted that from matter there might result malignant or beneficent beings, formed by corpuscules like those which excite ideas in the brain. It cannot be proved, that there have not been persons who have thought they saw spectres, which have disturbed their imagination; there are, therefore, certain parts of the brain, which being affected in a certain manner, may represent the image of an object which has no existence out of ourselves, and may induce a man, whose brain is thus affected, to believe that at two paces from him he sees a frightful spectre or a menacing phantom. This happens often to the most incredulous during their dreams, or in the access of a fever. Can it be denied, that it is possible for a man awake, and not in a delirium, to receive, in certain parts of his brain, an impression, like to that which, by the law of nature, is allied to the appearance of a spectre. But if it may be so, sceptics cannot assure themselves that they

shall never see a spectre. Hobbes might, therefore, have acknowledged, that a certain combination of agitated fibres in his brain might expose him to such a vision, although he might not believe it to be a spirit, or the soul of a departed person; and it cannot be doubted that a man, as incredulous as himself, and with more courage, would not fail to be greatly moved, if he saw one enter his chamber whom he knew to be dead.

143. Immortality of the Soul.

If the soul dies, this must be either because its parts separate, or because it destroys itself or is destroyed by some other created substance, or lastly because God himself annihilates it. It cannot be said, that the parts of the soul separate; for the soul, being a spirit, has no parts. The sword cannot therefore divide it, fire consume it, or any disease administer death to it, because it has neither blood which may inflame, nor humours which may corrupt. It is ridiculous to say the soul destroys itself; for, how can we conceive the soul, or a

being, or any substance whatever, can destroy itself? It is absurd to say the soul is destroyed by any created or finite substance; for who can conceive that a created substance can destroy a spiritual nature, without having received that power from God, which conducts us to the last supposition. It cannot be proved that God annihilates the soul. We can have no idea of the justice of God, without conceiving that he demands that the good be recompensed, and the wicked punished. Now, it is certain, that this does not always happen in this world; we must, therefore, expect another, where vice is punished and virtue rewarded. Add to these reasons, the desire for immortality, innate in the human breast, and the opinion of the greatest of the philosophers, Socrates, Plato, Cicero, &c.

144. Proofs of the truth of the Christian Religion.

Infidels deny the resurrection of Jesus Christ, because they do not find the fact related by profane writers. A prodigy of that nature, they say, could not have been

neglected by any cotemporary author. But of what weight is that which has not been said? Evidences, which do not exist, are of no authority, because they have no existence. They say, if the fact was true, crowds of cotemporary writers would have related it; but do not those cotemporary authors, who were converted on the conviction of the truth of this miracle, form the evidence thus demanded? They require no more than some direct account from profane writers; but there are a multitude of Jews and Pagans, whom this miracle converted to Christianity, who died to testify that the fact was certain; there are a crowd of authors who had been Pagans, Denis, a Senator of Athens, Quadratus, Aristides, Justin, Athenagoras, and many others, who were convinced by the force of that fact, who have given testimony of its truth in their writings, and died to seal its truth. "I readily believe the witness who submits "to death to prove the truth of his "evidence," says Pascal; and he had reason on his side in saying so. Do they demand passages from disinterested historians,

which speak of the resurrection of Jesus Christ? Is it not, then, to speak of this prodigy, when the unshaken firmness of those who died to confirm it is spoken of? and is it not true, that the historians, the philosophers, the poets, do not cease to say that the Christians suffered, with a constancy more than human, tortures and death, to testifiy the resurrection of Jesus Christ? The mere letters of the younger Pliny to Trajan are a remarkable proof of the force of my argument.

Let us suppose that a Pagan philosopher, living sixty years after the crucifixion of Jesus Christ, has written to prove that false miracles are usually performed in obscurity, and before a small number of witnesses, and that, coming to speak of those of Jesus Christ, he delivers himself in these terms: "His miracles were always performed in "the face of day, because they were true; "they were seen by those whom he had "healed, and raised from the dead; and "those whom he healed and raised from the "dead have lived long after the working of "the miracle; and further still, they not

"only lived while Jesus Christ remained on "earth, but they survived him; and even "now, in our days, many of them are "living." If such a testimony had been given by an Athenian philosopher, would it not be supposed that even unbelievers could not forbear to consider it of great weight, and that their incredulity would be slackened? but these are the precise expressions of a famous Athenian philosopher, named Quadratus, who lived about sixty years after Jesus Christ, but, it is answered—He was a christian! Now, let us consider this with impartiality, and see if his testimony is not the more solid for that circumstance. If he had remained in idolatry, would not the world have concluded that he was not sincere in what he wrote; since, if he was, he would have embraced Christianity? But a proof that he believed what he wrote, and that he had maturely weighed all the question, is, that he not only quitted idolatry, but suffered martyrdom himself, as a testimony of the truth of his new faith.

Aristides was another philosopher, contemporary with Quadratus, who embraced

Christianity and wrote its apology. His work is now lost, but it existed in the time of Ado Vienegis (in 870,) who assures us that it was held in high estimation.

St. Augustin says, "If the miracles on "which the truth of the Christian religion "is grounded are not true, the triumph of "that religion, in despite of the opposition "of all the power of the whole earth, is, "in itself, a great miracle." A modern author has very elegantly amplified this proposition. "If, says he, Jesus Christ was not "raised from the dead, it is then true that "twelve impostors, without experience in "human affairs, and destitute of any sup-"port but their own extravagant presump-"tion triumphed, by the most palpable "fraud, over the enemies of their doctrine, "the most learned, judicious, and enlight-"ened; it is then time, that a handful of "men, despised, hated, and persecuted, "without talents to seduce or evidence to "convince, have borne down before them "at the same time public authority, the "most refined policy, and the prejudices "of the multitude; it is then true, that, in

" preaching, in every part of the world, a
" system contrary to the religion of every
" people; formally resisted by the philo-
" sophers and scholars, incomprehensible
" to simple reason, inaccessible to the most
" penetrating sagacity, irreconcilably
" opposed to the common belief; they have
" notwithstanding overturned all establish-
" edreligion, humbleda nd silenced all the
" wise, subdued every prejudice; and all
" this by the mere exposition of a fact the
" most extravagant in appearance, and the
" most inconsistent with the course of
" nature; it is then true, that men the
" most contemned have accomplished,
" what authorities the most revered, and
" powers the most absolute, could not
" effect, nor even undertake, that is to say,
" to bring all men to concur in belief of a
" fact, contrary to all evidence of their
" senses and knowledge; it is then true,
" that a set of impostors, with the most
" absurd of means, have discovered the
" art of perpetuating the memory of an
" incomprehensible fact, by the institution
" of a day, destined every where to be kept

"holy in honour of it: lastly, it will be "true, that, during seventeen centuries, "no one has been fortunate enough to dis- "cover the solution of this enigma, nor "could any one invent the slightest clue to "this unhappy mystery, this prodigy of "seduction! Let this statement of the ar- "gument be made to appear, and who is "so hardy as to declare himself the protec- "tor of such a mass of absurdities."— Houteville, 4to, page 313, Paris 1722.

145. Other Proofs.

In some degree to satisfy the curiosity of those who wish to know what profane authors have spoken of Jesus Christ, without being converted to Christianity, I shall name some of the most considerable. Tacitus, lib. xv. ch. 44., speaks of his death in the reign of Tiberius; Suetonius, in Claudius, 25; and Nero, chap. 16; Lucian, in Peregrinus. The Younger Pliny, Ep. 97., has spoken distinctly of him. The massacre of the infants by Herod, is reported by Dion, in his Life of Octavius Cæsar, and by Macrobius. Even the enemies of the Christians,

Celsus, Porphyry, and Julian, mention the miracles performed by Jesus Christ, although they suppose them to be deceptions, or performed by magic. Chalcideus, in his Commentary on the Timeus of Plato, speaks of a new star that had appeared (about the time of the birth of Christ), which seemed to announce the coming of a God, whom the Sages among the Chaldeans sought, and made a journey to adore. Tertulian, in his Apology, records the protection accorded to the Christians by Tiberius; and addressing himself to the Romans of his own time, he recalls to their mind that Tiberius proposed to the Senate to place Christ among the Gods of Rome, who represented to him that this would abolish the worship of the other Gods. Lampridius, in his Life of Alexander Severus, states, that this prince was desirous of elevating temples to Jesus Christ, whose life and doctrine he venerated; but that he was diverted from this purpose by his councillors, who urged the same reason. The same author relates, that the Emperor Adrian entertained a like intention. Alexander Severus adored Jesus

Christ in secret, and had a statue of him in his cabinet. Tacitus and Suetonius speak of an opinion which prevailed, that there would come a King from the East, who should reign over the whole earth; and they applied to Vespasian prophecies which could relate to none but Christ. Many Jewish historians mention Jesus Christ and his miracles, which indeed they deny to be of divine origin; otherwise, however, it is plain they could not have denied the truth of his doctrines. Thus it happened that some, from motives of interest, fearing to lose their emoluments, others from the dread of persecution, and many (probably the greatest number) influenced by the light report they had heard of Christ, and not having taken the trouble to examine the miracles of his life and conversation, remained in Paganism, while they left involuntary yet important evidence respecting him.

146. TROGUS POMPEUS RESPECTING JOSEPH.

Trogus Pompeus was an historian of such estimation, that one of the most able writers among the ancients (Justin) made an

abridgement of his history, the merit of which was generally acknowledged, and no doubt its reputation contributed to the loss of the original. We find in the Abridgement a remarkable passage respecting Joseph, which accords, in a singular manner, with what is related of him in the Book of Genesis. "Joseph," says the writer, "was "the youngest of several brothers. He had "an astonishing superiority of genius, "which so greatly excited their jealousy, "that they sold him to foreign merchants, "who carried him into Egypt, where he "exercised the art of magic, with a success "that endeared him to the King. He was "endowed with penetration as to prodigies, "and the power of interpreting dreams. "Nothing was so hidden in divine or hu-"man affairs as to escape his knowledge; "and so great was his skill, that he foretold "an unusual famine, many years before it "happened. Egypt had certainly perished, "if the King had not, by the advice of Jo-"seph, published an edict, ordaining the "amassing of provisions for several years. "The knowledge of Joseph was, in fact,

"such, that the Egyptians received the "oracles of his mouth, as coming, not from "him, but from God."

147. MARRIAGE OF THE FIRST PREACHERS OF THE GOSPEL, &c.

There can be no doubt that St. Peter was married. St. Matthew, chap. viii. v. 14., speaks of the mother of his wife, whom Christ healed. The word πενθερὰν, which he employs to describe her, signifies not merely mother-in-law *(socrus)*, but properly, mother of his wife. When mother-in-law, the second wife of the father, is spoken of, the word is μητρυὰ *(noverca)*. The name of the wife of Peter was *Perpetua:* she suffered martyrdom, at Rome, some time before him. St. Clement (Recognitiones in Cotelerii, P. P. lib. vii. sect. 25.) speaks directly of her, and Clement of Alexandria says he followed her to execution, to exhort her to die with courage (Strom. lib. vii. sect. 11.). She was daughter of Aristobulus, surnamed Zebedeus, and niece of the apostle Barnabas. They had a daughter named *Petronilla.* St. Clement, disciple of St. Peter,

and St. Ignatius, disciple of St. Mark, both relate that St. Peter and St. Paul were married (Euseb. *Hist. Eccl.* lib. iii. chap. 30.—Ignat. *Epist. ad Philadelph.*). St. Ignatius is not the sole authority for the marriage of St. Paul: Clement of Alexandria (Strom. lib. vii. sect. 21.) infers it from two passages of that apostle; 1 Corinthians, ch. ix. v. 5. and Philippians, ch. iv. v. 2 and 3. In the first he says—"May we not take "with us a married sister, as did our Lord "and Cephas?" Now this married sister could not be a stranger, since there would have been too much scandal in that; and we have seen that St. Peter took his wife with him to Rome; and the Martyrologies, and other works, state, that she suffered martyrdom at Rome, whilst Peter was there. It does not follow from what St. Paul said, that he actually took his wife with him; for it appears that he did not: it goes merely to establish, that it was lawful for him to have done so. St. Clement gives as a reason for his leaving her behind, that she would have been of no use to him in his ministry. But all the writers of the first ages

apply the second passage of St. Paul to his wife; and the σύζυγε γνῆσιε is, by the best interpreters, translated by *conjux germana*, or *sincera conjux*. And, on this same subject, St. Ignatius to the Philadelphians says, that not only St. Peter and St. Paul, but the greater part of the apostles, were married. Theophylactes, who does not agree to the sense given to these words, rests his opinion that that apostrophe is in the masculine gender; but he was mistaken; it is neutral: and as to γνῆσιε, it is known that the Attic dialect admits sometimes of the masculine, as in Homer, κλητὸς for κλητὴ; in Euripides, γενναῖος for γενναία; and Theophylactes himself, in the Epistle of St. Paul to Titus, renders σωτήριος by *salutifera*. This apostrophe, besides, did not apply to those who co-operated with St. Paul in the ministry of the Gospel: he always calls these συνεργούς, not σύζυγὸς.

The bishops and priests of the primitive churches were also married. St. Paul, 1 Tim. ch. iii. v. 2 and 12., says, that it is becoming that they *be* ΕΙΝΑΙ ΕΣΤΩΣΑΝ —husbands of one wife; not that they

should have been husbands of one wife only: and thus Theodoret interprets it. "I "approve," he says, "the sentiment of "those who maintain that, as the Jews and "Greeks had many wives at once, and as "at present, the laws of the Emperors no "longer permitting that they keep concu-"bines, the apostle forbids the ordaining "for bishops any but those who have only "one wife. ΤΕΙΝΑΙ μιᾶς γυναικὸς ἄνδρα; in "the present tense, that *he be*; not in the "past, that he *had been*."

148. Temptations of Paul.

Ἐδόθη μοι σκόλοψ τῇ σαρκὶ, II. Cor. Ch. 12, v. 7. Some commentators have interpreted this thorn in the flesh, of which St. Paul complains, to be the desires of lust: but what probability is there that so holy a man, already in years, should have occasion thus to bewail himself? It is more reasonable to suppose, with St. Ambrose, that St. Paul speaks here of the intrigues, persecutions, and calumnies of his enemies, who gave him no repose, but tended, as he expresses it, to hinder him from taking to himself

all the glory of the graces he had received from the Lord, had it been proper for him to do so. These are the enemies he calls Satan; that is to say, the agents of Satan.

149. To covet a Woman is Adultery.

"Whosoever looketh on a woman, to "covet her, hath already committed adul- "tery," saith Jesus Christ. A Greek author, quoted by Chrysostome *(Collectanea Antonii)*, has also said, Ῥιζα μοιχείας ἡ περίεργος θέα τῶν ὄψεων.—The source of adultery is in the too eager inspection of the eyes.

150. State of the Soul and Body after Death.

Many ancient philosophers, and Plato among others, imagined that, after death, the soul was clothed with an ærial and subtle body, susceptible of all sensations of pain or pleasure, and by which man was to be punished or recompensed in a future life. In this opinion, there was nothing absurd; but it wanted proofs and evidence. Revelation has relieved us from this doubt and difficulty, Jesus Christ (Matth. ch. 22)

has told us, that after the resurrection men shall be like to angels, ἰσαγγέλοι; that is to say, that they will have immortal bodies, incorruptible, light, and luminous, without, however, losing corporeal qualities; such as was the body of Jesus Christ after his resurrection: it was tangible and had flesh and bones; the gospel also teaches us, that men shall neither eat nor drink, nor marry. To enquire farther is to enter into vain and useless speculations. As to the state of the soul immediately after death, and before it shall re-assume its body at the general resurrection of the dead, we must not suppose it will be deprived of all sentiment and feeling. The other world is not so far removed from this as we may imagine. It is our union with the body which intercepts the prospect. As soon as the soul quits the body, it passes into another world, or rather into another state of life; for the world is no longer the same. To live with this body, is to live in this world; to live without this body, is to change the scene and commence to see what the veil of flesh now conceals from us. A new spectacle

instantly presents itself to our view; and the material obstacle being removed, the soul perceives what a moment before was invisible. St. Paul tells us (II. Corinthians, chap. 5, v. 6 and 8.) "When we are "present with the body we are absent from "the Lord; but when we are absent from "the body, we are present with the Lord." This might seem to be enough to cure us of our attachment to the body; unless we prefer, says Sherlock, to be always inclosed in a prison, and to look through bars, instead of being at liberty, and to enjoy a glorious perspective of the world. Death opens our eyes, extends our views, and gives the prospect of a new and glorious world, which we should never descry while detained in the bonds of this mortal body.

151. Locality of Hell, and Duration of its Torments.

There are two great questions agitated respecting Hell: its place, and the eternity or limitation of its torments. The ancients called it *Tartarus*, *ades*, ἅδης; the Jews, *Gehenna*, in the valley of *Hinnom*,

Homer and Hesiod placed it under the Earth; others under the *Tenarus*; some beneath the lake of *Avernus*, in Campania; and others, at the source of the *Styx*, a river of Arcadia. The first Christians imagined it to be at the Antipodes, or in the centre of the Earth (see *Tertullian*). Perhaps this terrestial globe will be converted into a place of punishment for the wicked and the fallen angels. According to Whiston, the comets are so many hells, destined to transport the damned into the neighbourhood of the Sun, to be tortured by its fire, and thence into the regions of cold and darkness, beyond the orbit of Saturn. Swinden places Hell in the Sun itself; and Pythagoras, before him, had placed it within the sphere of fire. The reasons given by Swinden are, its capacity, and its distance from the empyreum, taking that as the centre of the general system of the universe.

Origen denied the eternity of the pains of hell, and several other grave authors, of our time, have maintained his opinion; among others, the celebrated Archbishop

Tillotson. He observes, that the measure of punishment is not only always governed by the degree of crime, but by reasons of policy, which inflicts certain punishments to insure obedience to the laws; and prevent a breach of them. The first object of menace is not punishment, but the prevention of the transgression of the law. God does not menace man, to the end that, if he sins, he may be punished, but that he may not sin and may be saved. It is, therefore, that the greater the menace, the more is mercy shewn. Beside, he who utters the menace, reserves to himself the power of executing or forbearing. There is this difference between menaces and promises, that he who promises is obliged to keep *his* promise, but he who menaces, still preserves the right of punishment or pardon; he is obliged to execute his menaces only as the reasons of his government may demand that of him. Thus God sent Jonas to announce the destruction of Nineveh, he comprehended his rights, and did what seemed good in his eyes, although the threatening was positive, and independent

of the repentance of the inhabitants of that city.

152. Of Demons, their State and Dwelling.

Demons, with the ancients, were spirits subordinate to the divinity, and acting under his command. Plato in his *Timeus*, makes them demi-Gods, to whom the Supreme Being committed the arrangement of the different parts of the world: it is therefore that Orpheus calls them Δαίμονας Οὐρανίος καὶ ἠερίος καὶ ἐνύδρος. In the Gospel, demons are most frequently mentioned as possessing the spirits of men and tormenting their bodies, they are called angels (Matthew 25. v. 41), τῷ διαβόλῳ, καὶ τοῖς ἀγγέλοις αὐτοῦ, to the devil and his angels; and St. Peter (2 Ep. ch. 2. v. 4) εἰ γαρ ὁ Θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο: If God has not spared the angels who have sinned: where the Apostle designates those of whom Jude says, they have not preserved their power, but have fallen from their first state. Μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, of whom St. John (ch. 8. v. 44) says, that the

chief ἐν τῇ ἀληθείᾳ οὐ ἔστηκε, had not remained in the way of truth. St. Peter, in the same place, says, that God had cast them into darkness, where they were kept in chains till the day of judgment· σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τετηρημένους: And the same in the Apostle Jude, εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν. These fallen angels, having enjoyed celestial light, find themselves as if in darkness, being precipated into the lower regions of the air; wherefore St. Paul calls Satan the prince of the powers of the air: τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος (Ephes. ch. 2. v. 2.). It is to be observed, that ταρταροῦν signifies to precipitate into a lower region, and τάρταρα means every place which is below, whether on earth, in the water, or the air. Thus Homer (Iliad θ. M. φ.) says, τάρταρον ἠερόεντα, ζόφον ἠερόεντα: the Tartarus of the air, the shades of the air.

153. Anecdote of Pichler.

Pichler, who was born at Rome, of German parents, was one of the most able engravers on gems among the moderns,

not excepting Natter. He approached nearer than any other to the perfection of the ancients. I have heard him modestly say, that with all his zeal and study to imitate the great masters of antiquity, he never dared to flatter himself that the best of his works were equal to their performances of mediocrity. His ambition was, however, to labor to produce something which might be mistaken for an antique. He once related an anecdote to me on this subject. A very beautiful stone having come into his possession, he resolved to engrave it in the style of the antique. Modest as he was, the work being finished, he was greatly satisfied with it. But scarcely had he accomplished his arduous task, than the stone disappeared, and he could only suspect that his apprentice had stolen it: he had not, however, sufficient ground to accuse him of the theft. In the midst of his conjecture, Don Ciccio Alfani, a celebrated antiquarian of Rome, and reputed a most perfect judge in these matters, called upon him, in a fit of enthusiasm, to shew him a *chef-d'œuvre* of antiquity, which he had

purchased of Christiani, another antiquary of Rome, for fifty sequins; and Christiani had, he said, bought it of a countryman, who had found it in tilling the ground. What was Pichler's astonishment in beholding his own work! He asked Don Ciccio if he was very sure that this was a real antique? "It cannot be questioned," said the enraptured antiquary, "no modern "artist ever could approach the perfection "of such a morsel!" Pichler, highly gratified by having obtained the honour he sought, preferred the glory which he silently derived from the opinion of two such judges to the possession of his *intaglio*, and resolved to permit them to remain in their error. Some days after, Don Ciccio Alfani called again upon him. "I am "going to Paris," he said, "where I "know two amateurs, who would pay me "well for this precious acquisition: could "not you imitate it so nicely that the copy "might be taken for the original? No one "is capable of doing it but you." Pichler promised to exert all his art. He copied his own work, keeping himself designedly

a little below the original; but so little, that none but a very refined judge could pronounce one inferior to the other; and Don Ciccio, perfectly satisfied with the delicacy of the execution, gave him forty sequins. The antiquary went to Paris, and sold the two pretended antiques to the persons he had in view; one was M. d'Augny, celebrated for his magnificent collection of precious stones, and the other a collector, whose name I have forgotten. Some months after, the two connoisseurs happened to meet, each with his antique ring on his finger. "Here," said one of them, "is "an inestimable antique I have lately pur-"chased." — "Yes," replied the other, "I see you have bought the copy of the "original on my finger which I purchased "of Don Ciccio Alfani."—"You are plea-"sant," rejoined the former, "mine is "unquestioably the original, and yours a "mere copy!" A dispute ensued and a bet of one hundred louis-d'or, and it was mutually agreed to refer the matter to Pichler. The two rings were forthwith sent to the artist, who now willing to enjoy his

success, wrote to the following effect.—"You may withdraw your wager: I engraved both the stones." I was well acquainted with M. d'Augny; and in returning from Rome I dined with him, and requested to see the ring he had bought of Don Ciccio. On his shewing it to me, I related what Pichler had told me. He acknowledged the fact, adding, that he did not repent the bargain he had made for the ring, and the less so, as he possessed the original. I ought to mention, that Pichler discovered, in the end, that his apprentice had stolen the stone, and hired a peasant to sell the *intaglio* to Christiani, as having found it in the earth: a fraud frequently practised at Rome, and of which, as well as many others, I have been the dupe, on my first visit to that city.

154. Ethics of Aristotle.

The treatise of morals, the most perfect, the most admirably arranged, and the most didactic, that we have to this day, is that of Aristotle. The celebrated Nicole has intitled his work on this subject *Essay on*

Morals. In it, we find indeed, whatever concerns morals, but it is rather a series of sermons than a regular system of morals. It is in Aristotle's fine treatise, that we find his excellent definition of friendship. His principle is, that, to love is an absolute want. "There is no friendship, he says, without reciprocal wants, for that would be an effect without cause. Men have not all the same wants; friendship among them therefore is founded upon different motives. Some desire pleasure, others money, others to be respected and considered; one wants a friend to sooth his grief: another, one to share his joy; and hence, there are respectively friends begot by pleasure, money, talents or misfortunes." Nothing is more useful than to consider friendship in this way, and to form exact notions of its nature.

155. Does such a Quality as Reason exist?

There are persons of much talent who treat reason as a chimerical existence, and wholly insufficient to demonstrate great me-

taphysical truths. But this is a mere sophism on their part; for in denying the existence of reason they do it with the aid of reason, or not: in the latter case, they fail in their argument; and in the first, they betray their own cause, and establish that which they have undertaken to deny.

156. Of the Generation of the Word, according to Ficinus.

It is useless, and often dangerous, to endeavour to fathom all the mysteries of the Christian religion. That of the generation of the Word is, doubtless, the most difficult; because the question enters into a knowledge of the nature of the Supreme Being, which our limited understandings can never attain. This being, however, one of the objects of our faith, ought to fix the attention of minds capable of contemplating so great an object. Among those who have treated it with a corresponding elevation of thought, is Ficinus *(della Verita della Religione Christiana*, cap. 13), pupil of Gemisthius Pletho, one of the restorers of learning that came from Greece, in the middle of the fifteenth cen-

tury. It is as follows that he expresses himself; and the subject is so delicate, that I do not venture to translate him. Having, in the above treatise, come to this question, *Come si fà la generazione del Verbo?* he says: " Ogni vita genera prima la sua stirpe in se medesima, che fuori di se; e quanto è più prestante vita, tanto più interiore a se genera sua stirpe.....Così la vita rationale partorisce in se medesima la ragione delle cose.....Così la vita angelica, più alta che la vita rationale, partorisce in se, per virtù di Dio, conoscimenti e forme di se e delle cose.....La Vita Divina, essendo eminentissima e fecondissima sopra tutte, molto maggiormente genera prole à se similissima che non fanno gli altri generanti, e quella prola genera in se medesima, prima che fuori di se la spieghi: genera, dico, intendendo; si come Iddio, perfettamente intendendo se medesimo e in se tutte le cose, concepe in se medesimo un perfetto concetto di tutto se, e di tutte le cose; il quale concetto è imagine d'Iddio piena ed iguale, ed esemplare del mondo sopra pieno. Orfeo lo nominò Pallas, nata solamente del capo di Giove; Platone

chiamò tal concetto figliolo del Padre Iddio, nella Epistola à Hermias (Plat. tom. 3, p. 322); e nello Epinomide (tom. 2, p. 986) l'appellò ragione e *Verbo*, dicendo così: " Il verbo, sopra tutte le cose, divinissimo, " adornò questo mondo." * Mercurio Trismegisto, nel libro che tradusse Apuleo di Greco in Latino, e anche in quel altro che traducemmo noi, molte volte della sapientia d'Iddio parlando, la chiama, figliolo d'Iddio, e encora fà mentione dello spirito: simile cose truovo in Zoroastro. Dissono costoro quello che poteronno, etiam con l'ajuto d'Iddio; ma solo Dio l'intende interamente, ed intra gli uomini, colui più, al quale Iddio più ne rivela. La fecondità di Dio, la quale è il bene infinito in atto, per la natura dello interno ed immenso bene, ab eterno propaga se medesima in atto, infinitamente; ma cio che è fuori di Dio è finito. Dio adunque propaga, cio è genera se, in se medesimo, ove certamente dello eterno padre è il figliolo eterno. E dunque ne-

* Ὁ λόγος ἦν πρὸς τὸν Θεὸν. S. Jean. ch. 1. v. 1.

cessario che questa stirpe molto maggiormente sia intima à esso Dio che la detta sopra stirpe dell' angelo al angelo. Imperoche nel angelo, perche altro è lo essere, altro lo intendere, però la forma e ragione, che intendendo quivi si genera, è differente assai dalla essentia del angelo; ma in Dio, perche l'essere e l'intendere è uno medesimo, la ragione, la quale Iddio, sempre se intendendo, genera sempre, come espressima imagine di se, tutta una è in essentia che colui, che genera; benche per una certa relatione mirabile, come generata, si distingue del generante. Dio, per questa eterna cognitione e forma, conoscendo ab eterno se medesimo infinito bene, per la medesima, ab eterno spira infinito amore in se ed inverso se medesimo." See No. 170.

157. Of persons who have sweat blood.

It is said, (St. Luke, ch. 22. v. 44.) that Jesus Christ, in the midst of his agony, sweat drops of blood. Setting aside a physical explanation of this phenomenon the following facts may serve to illustrate this text. Vicenza (lib. 2. cap. *de sudore*)

reports having seen sweat that was yellow and some that was green; and in another work, (*in Cantic.*) he says, he had seen sweat as black as ink; and he states the cause to be melancholy. Vid. *Olaus Borrichius, acta Hafnensia—Bartholin*, tom 1. p. 155, 1672—*Alsharavius Arabicus, lib. pratic. sect.* 2. *tractat.* 31. *cap.* 19.—There have been persons who have sweat urine, from excessive retention of urine, and there has been sweat that has had the smell of excrement (*Appendix Ephemerid. Germanic. an.* 1688). Apuleus in his first apology, says that Crassus, having bathed a second time, after a voluptuous repast, had drops of sweat of wine; (*Vid. et Franc-Zippeus: Fundament. Medic. Physic. pars* 2. *cap.* 3. *art.* 17). We have many instances of blood flowing or transuding from particular parts; the ears, the eyes, &c. Bartholinus (*de cruce hippomnem.* 4. *de sudore sang.*) says, that he had seen a lady, from whose face and left hand streamed drops of blood on being touched. See also Bartlet, *de vita Scanderbergi.*—Henri, *ab Heers* (*Observat. Medic. rarior. seu fons*

spadan. Lug. Bat. 1685, *Observat.* 23.) says, that every time that a Fleming, who drank the Spa waters, returned from the spring, there came from him blood drop by drop. *(Vid. Gasp. Pezoldus, Observat. Wratislaviæ,* 1715, *in* 12*mo.—Benivenius de abditis morbis—Fernel, lib.* 6. *Pathologiæ, cap.* 4. *Paris,* 1567, *fol.)* Galien (*lib. de medicament. purgnant. cap.* 4.) speaks of a plant that produces drops of blood. Marcellus Donatic *(de Med. Hist. Mantuæ,* 1596. 4*to. cap.* 2*)* declares, that he was witness of what, at Martinico, is called the Siam sickness, in which the patient sweats blood through the pores. Finally, there are sweatings of blood occasioned by violent passions; for, without speaking of the sweating of drops of blood spoken of by Aristotle *(lib.* 3. *Hist. Animal. cap.* 19.—*et lib.* 3, *partium animal. cap.* 5.—*Galien. de utilitate respirationis—Theophrastus, Cresius, de sudore, lib. de dignoscend. morb. cap.* 2*)*, Durius, in the *Ephemerid. Germanic.* (*Observ.* 179) relates, that a young man having been sent to prison fell into such fits of terror, that he fainted, and sweated blood at the breast

and hands, &c. M. Fagon, a Physician of Paris, in his thesis of the 25th of January 1665, says, *ergo sudor sanguinis a naturæ vi:* and afterwards, *sed et sensibus, facta fides est: consecratem virginem, impurissimis sicariis ad eam corrumpendam ad volantibus, stupri horrore mundissimum sanguinem e venis, sudoris specie, profudisse.*—Collius *(tractat. de sanguine Christi, Mediolan.* 1617, *4to)* states, that he had heard from persons worthy of credit, that, in 1583, many persons saw a man in prison at Paris, who sweated drops of blood.—*Rosinius Sentibus*, in the *Ephemerid. Germanic.* relates that a youth, accomplice in a crime for which two of his brothers were condemned to die, being conducted to the scaffold, drops of blood issued from every part of his body.—Vigneul de Maroille, tom. 3. page 179, speaks of a woman who died at Paris of a sweating of blood, so excessive, that he could not find a drop in her veins after her death.—Maldonat relates, that a man sweated blood, after hearing sentence of death passed upon him.—M. de Thou *(Hist. lib. 2)* reports, that the Governor of Montmartin, having been arrested by

Augustus, son of Saluces, and menaced with death if he did not give up the place, was so afflicted, that he sweated blood and water. Finally, see a very extraordinary case, which happened at Génoa, in 1703, reported by *Saporitius*, a physician of that city, in the *Ephemerid. Germanic.* of 1712. See also *Calmet's* Dissertations on the Bible, third volume.

158. Definition of matter by Newton.

Sir Isaac Newton speaks thus of matter. "It appears probable to me, that God formed matter of particles that were solid, hard, impenetrable, but susceptible of change of place, with such forms and size and other properties, and in such proportion to space, as would best fulfil the purpose for which he formed them. These primitive particles, being solid, are incomparably harder than any porous body which may be composed of them. They are so firm, that they can never corrupt or decay, no ordinary power being capable of dividing what God made one at the time of the creation. As long

" as these particles remain entire, they may
" form bodies of the same nature and con-
" texture in all ages; but if they could de-
" cay or corrupt, the nature of things,
" which depends on them, would change.
" Water and air composed of decayed par-
" ticles, of fragments of particles, would no
" longer have the same nature and contex-
" ture as water and air, composed in the
" beginning of entire particles; it follows,
" that, in order that nature may subsist
" the same, the changes which happen in
" corporeal bodies, must be attributed
" merely to various separations, or new
" associations, or combinations, and dif-
" ferent movements of these unalterable
" particles; bodies composed of them
" being subject to decay, not in the heart
" of these solid particles, but there merely
" where they unite together and touch in
" some points. And on this principle, we
" may find the reasons of the diversity in
" bodies: thus particles which unite and
" touch by larger surfaces, compose, from
" their mutual attraction, harder bodies:
" particles which are not so strongly

" attracted, or mingled together, form a " frail and brittle body. If they touch by " less surfaces, then the body is not so " hard as the brittle body, but it may be " more solid; if they touch merely, with- " out being one upon the other, the body is " elastic, and returns to its first form; if " they are placed or glide one under the " other, the body is soft and easily yields " to blows, it is malleable, &c.; if they " scarcely touch, the body readily falls " into dust, and is a crumbling body; if " they are round, gliding, and easily pe- " netrated by heat, they form a fluid body; " if they have an equal surface, and are " attached, or mingled together, then they " form a flexible or pliant body."

159. Chain of Beings.

Bitumen and sulphur form the link between earth and metals; vitriols unite metals to salts; chystallisations connect salts with stones; the amianthes and lytophites form a kind of tie between stones and plants; the polypus unites plants to insects; the tube-worm seems to lead to shells and

reptiles; the water-serpent and the eel form a passage from reptiles to fish; the flying fish, the *anas nigra* are a medium between fishes and birds; the bat and the flying squirrel link birds to quadrupeds; and the monkey equally gives the hand to the quadruped and to man.

160. Metals defined.

Naturalists and mineralogists have not made sufficiently accurate distinctions between many natural and factitious metals used in society; and there are few persons who do not make mistakes in the naming of those most usually before our eyes. This once induced me to endeavour to remove the confusion which reigns in this matter, especially in the English and French names, the following is the result of my labor:—

Cuivre natif; *metallo-rubrum*, *Linnæus*. In English, Copper.

Cuivre Jaune; in English, Brass: composed of copper melted with calaminar stone, which gives it its yellow colour and hardness; it is malleable and harder than

iron. Valmont de Bomarre speaks of a native brass in great estimation.

BRONZE; a factitious metal, composed of 23lb. of tin with 100lb. of copper. Statues, medals, and bells are made of it. In English, BRONZE, BELL-METAL.

SIMILAR; in English, PRINCE'S METAL; 6 parts copper with 1 of ZINC.

ETAIN; a metal as white as silver; in English, Tin; very fusible, soft, and flexible, the lightest of all metals, never used alone for utensils; but when employed for plates, spoons, &c. it is composed of 100lb. of tin with 15lb. of lead, and 6 of brass, and is then called Pewter.

FER-BLANC; sheets of soft iron and dipped into melted pewter.

PIERRE DE CALAMINE; *zincum terrestre. Linnæus.*

161. OF WESTMINSTER BRIDGE.

This fine bridge contains nearly twice the quantity of materials contained in St. Paul's cathedral. The centre arch has a span of 76 feet. It cost 218,800l. and was nearly 12 years in building. St. Paul's cost

736,800l. and was 35 years in building. The half of the materials of Westminster Bridge are under water at low tide.

162. The Necessity for Subordination exemplified.

A state cannot be well constituted that is not composed of different orders. If all were of the same class, without distinction of power, rank, or profession, that condition would be absolute anarchy, and its result the most mischievous confusion. Each would demand pre-eminence, and exemption from the more severe labour; no one would exert his talents to produce convenience to another, and where is the man whose industry, time, and ingenuity are sufficient to supply all his own wants, and who is not obliged to have recourse to others for most of his comforts? Such a state of things could not even exist, but must fall into some other for the mere preservation of the society who should attempt to practise it.—If I would fill a bason with round balls, I cannot do so with balls of equal magnitude, but in the interstices of the larger I must place

smaller, and these will leave smaller intervals again which I cannot fill up with any but smaller balls, and so again of these, till I must use balls almost imperceptible so as to fill the void. And this may naturally illustrate the necessity of employing different classes of men, in a regular and easy gradation, to fill up the measure of a perfect state.

163. The Heart capable of admitting of co-existing yet vehement Passions.

It has been asserted that the heart is incapable of receiving more than one grand passion at the same time, but this is inaccurately stated, for it may nourish many eminent passions provided they are of different kinds. A man, indeed, could scarcely be desperately enamoured of two objects at the same moment; but he may be amorous, choleric, and vehemently addicted to gaming at the same time, while in his heart there may yet be room for compassion, humanity, and generosity. We may compare the human heart to a glass of water; this water will admit of different bodies

without much augmenting its volume. Saturate a certain quantity of water, in moderate heat, with three ounces of sugar, and when it will no longer receive that, there is still room in it for two ounces of salt of tartar, and after that for an ounce and a dram of green vitriol, nearly six drams of nitre, the same of sal ammoniac, two drams and a scruple of alum, and a dram and a half of borax. *(See Grew's Experiments of the Solution of Salts in Water, and Quincy's New Dictionary, Introduction, p.* xv. *note* 2.*)* The different configuration of the constituent particles of each of these bodies is the reason of their insinuating themselves into the interstices of the water, which the particles of other bodies could not penetrate because of their peculiar conformation. It is thus with the heart of man; if the passions he vehemently feels are not naturally enemies, they may exist together in him without lessening or destroying each other.

164. Anecdote of Baron van Swieten.

This gentleman, son of the celebrated physician of that name at the Court of

Vienna, told me that when he was at college, his father was very urgent with him to apply to the study of the Greek tongue, and to impose upon him an obligation to that end, they always corresponded in Greek. Once in particular the young man wrote his father a remarkable fine Greek letter, requesting a remittance of money to pay a quarter's salary due to his riding-master. It happened that Dr. Van Swieten, who was also librarian of the Vienna public library, had been desired to collate for M. Meerman of the Hague a Greek manuscript of Theodorus which was in that library. M. Meerman was at that time compiling the collection published by him in 1771, under the title of *Novus Thesaurus Juris civilis canonici*, in seven volumes. Dr. Van Swieten had been so much pleased with his son's letter, that he preserved it very carefully; but, copying and collating the Greek manuscript for his friend, he also sent him his son's letter, having inadvertently made it up with the manuscript as if part of it. This letter did not a little puzzle the erudition of Meerman, yet, not doubting its being a

fragment of Theodorus, he published it at the end of his work, remarking, in a note, that a portion of the time of Theodorus' youth had been spent in acquiring the art of riding. Baron Van Swieten shewed me the letter, which is inserted at the end of the last volume. Some months after, being at the house of De Gosse, bookseller at the Hage, who had printed the work, I took the liberty of laughing at the editor's curious mistake.—"Faith, Sir, said he, the matter "does not concern me. Speak to M. Meer-"man. He will satisfy you," pointing out M. Meerman, who was present, and listening to our discourse.

165. Abbé de Choisy.

The disguise of the Abbé de Choisy for several years, as a woman, was a very extraordinary circumstance; but the enterprises and adventures of gallantry undertaken under shadow of this disguise, as well as the impudent manner in which he published those adventures, were exceedingly scandalous. The Abbé was a man of fashion, rich, (particularly in church preferments)

and of personal appearance. Monsieur, the brother of Lewis XIV. when he was about 12 years old, occasionally indulged a fancy he had of assuming the female garb. The Abbé, about the same age, possessed the like inclination; and as they were often together, they would both dress themselves as girls and appear at the theatres, &c. When the Abbé de Choisy was about eighteen, he determined to go and reside some time at Bourges in Berry, a province distant from Paris, in the disguise of a woman. He took with him only two domestics on whose fidelity he could rely, and settled himself at Bourges as a young and rich widow under the name of the Countess des Barres. He furnished an elegant house; kept many servants; and made choice of acquaintance among the nobility of the neighbourhood, from whose families he took opportunity to seduce several young ladies of distinction, and others whose mothers encouraged them to pay frequent visits to the supposed Countess, pleased with the consideration of having trusted them to pass their time with a lady who would instruct

them in the manners and customs of the fashionable world. The Abbé was related to the Messieurs d'Argenson; and one of them speaks thus of him, in a work entitled *des Loisirs d'un Ministre*, pages 89 and 90, Vol. II. "One of the manuscripts left me by my cousin the Abbé de Choisy, contains memoirs of himself when he passed for the Countess des Barres. In reading it, one finds many things hard to be credited. I can, however, vouch for their truth. The old man, a long time after having written the lives of David and Solomon, the history of the church, and his other works of edification, used to recount to me these follies with unspeakable pleasure."

166. Cardinal du Perron, and Cardinal Richelieu.

The contrast between the Abbé Choisy's conduct and writings, calls to mind the like instances in the two Cardinals above-mentioned. Perron affected to be very zealous to make converts from the Protestant religion; he wrote books on the subject, and in his sermons constantly insisted

upon the perfection of the Catholic church. Yet he died of a disorder disgraceful to any man, and most shameful to a Priest. We learn this from *Guy Patin*, (see his letters, tom. 1. p. 79), who states that he had it from unquestionable authority. Patin also speaks of three mistresses which Cardinal Richelieu had: one of whom was his own niece, Marie de Vignoret, Duchess d'Aiguillon; the second, the wife of the Marshal de Chaulnes (brother of the Constable de Luynes); and the third, Marion de l'Orme, so celebrated for her beauty, and kept by the unfortunate de Cinqmars, the Marshal de la Meilleraye, and several others, before she was Richelieu's mistress. The Cardinal, however, had also zeal for conversion, and wrote a folio volume on controversy.

167. Kings of France of Age at 13 Years old.

The Kings of France were supposed to be of age at 14, and that was the maxim ever since the ordonnance of Charles V. of France. But in point of fact, they were declared of age on entering into their

fourteenth year, and Louis XIII. Louis XIV. and Louis XV. were declared of age at 13 years and one day.

168. The Dilemma of Protagoras.

Protagoras maintained that all is illusion, and that there is no such thing as truth. But Aristotle refuted him by the following dilemma. Your proposition is true, or false: if it is false, then you are answered; if true, then there is something true, and your proposition fails.

169. Salvation of the Gentiles.

The fathers and learned theologians who have maintained that Pagans will be damned, did not conclude this from the Pagans' want of faith in Jesus Christ, since faith is the gift of God; and St. Paul says (Rom. 2. v. 12), "How shall they believe, to whom "the Gospel is not preached?"—but that they will be damned for the sins actually committed by them; to which their want of faith adds nothing, merely depriving them of the means by which their sins might be effaced.

170. Trinity of Plato.

Many writers of the first ages of the Christian Church, have expended much labour to find in the writings of Plato passages applicable to the dogma of the Trinity; and among the moderns, Ficinus, Mornay, Vives, and others, have followed their example. But these last have mistaken the object of the fathers of the church; who sought for such passages, less to support the doctrine of the Trinity by an authority of such weight with the Pagans as Plato, than to combat the objections of Celsus, Porphyry, and Julian, who treated the opinion as absurd. They endeavoured to shew, that the greatest philosopher among the Pagans entertained an opinion remarkably corresponding with the notion ridiculed by Celsus, &c. Some indeed, but very few, went a little further: and seriously maintained that Plato, treating of the nature of God, had distinguished three persons in the Divinity; and they quote the *Epinomis*, and the Epistle to Hermias. In the *Epinomis*

(tome 2. page 916, edit. Serrani), Plato speaks of the Νῶν ὑφὰν ἅμματα ἠνέσθαι, which they refer to God the Father; the following passage of the same, ξυναποτελῶν κόσμον, ἐν ἕτακτι ΛΟΓΟΣ ὁ πάντων θειότατος ὄφασον, they applied to the Word, or God the Son; and the Holy Ghost was, according to them, designated by καὶ τρίτον, ὡς μὲν ὀνόματι φράζειν ἔχ ἔστι, διὰ τὸ μὴ γίγνεσθαι. (Epistle to Hermias.) The following passage at the conclusion of the same epistle, was applied to the Father and the Son: τὸν τῶν πάντων Θεὸν ἡγεμόνα, τῶν τε ὄντων καὶ τῶν μελλόντων, τῷ τῆ ἡγεμόνος καὶ ἀιτίᾳ πατέρα, κύριον ἐπομνύντας. But whoever reads these passages with attention, especially that of the *Epinomis*, will perceive, from all that precedes and follows, that Plato had no thought of the *Trinity*. Those who have drawn that conclusion have been betrayed by an unwise zeal, or misled by an erroneous judgment. See No. 156.

171. Adventure at Turin.

When I was at that city, in 1780, the

following singular scene passed in a church. It was in the beginning of February when the days are short. A very popular preacher, who was accustomed to give sermons of enormous length, expatiated one day after dinner so long on his subject, which was *repentance*, that he had trespassed a full hour into the night before he had concluded. Scarcely had he finished, when one of his audience raised his voice, and requested to be heard. All listened; and the stranger continued, that the holy man's pathetic discourse had made so lively an impression upon him, who was a miserable sinner, that he had forthwith resolved entirely to change his course of life; and to give a sincere proof of his contrition, he would instantly, before all the congregation, freely confess his crimes. He then declared himself to be an advocate by profession; and openly avowed that he had abused the confidence of his clients and told their secrets, and sacrificed their interests to the adverse party: he acknowledged himself to be a faithless husband, a bad father, and an ungrateful son; and having followed this up with an enu-

meration of various offences he had committed, he offered, he said, the last proof of his sincerity in declaring his name; and concluded by saying, he was such an advocate, living in such a place. Immediately another voice was heard, calling out, that he was an impudent impostor; that *he* was the advocate named, and that he could not reproach himself with any of the faults so calumniously imputed to him. He besought the audience to secure the villain; but in vain, for the mischievous wag slipped away during the moment of surprize when the real advocate began to speak; and, notwithstanding the most diligent enquiry, never was discovered.

172. Theodore Beza.

He died at Geneva, in 1605. He had been married three times, on which subject Stephen Paynier wrote the following lines:

Uxores ego tres vario sum tempore nactus,
Cum juvenis, tum vir, factus et inde senex:
Propter *opus* prima est validis mihi juncta sub annis,
Altera propter *opes*, tertia propter *opem*.

173. Definition of Space.

Space is a thing relative, like time. The

first is the order of things existing: time is the order of things in succession.

174. Ridiculous Custom.

All travellers in America agree in speaking of a ridiculous custom that prevailed in the country of Darien. When a woman was safely delivered, she soon rose to attend to the affairs of her household; while the husband himself went to bed, and the neighbours hastened to visit and comfort him. This circumstance, extraordinary as it is in itself, excites the less surprise, as the manners and usages of these people were altogether different from ours; but we cannot fail to be greatly astonished to find that the same custom once existed in a neighbouring nation. Joseph Scaliger relates that in Bearn, a southern province of France, the like usage once prevailed; though he adds, that in his time there was nothing left of it. (Scaligerana, edit. 1695, page 51.) Bayle (article Tibaréniens) speaks of this people, and of some ancient Spaniards who formerly practised the same custom; and cites Strabo, lib. 3. page 114. See also Colo-

miez, Mélanges, page 25; and Diodorus Siculus, lib. 5. ch. 14.

175. Of the Miracles.

There is the fullest demonstration of the divine mission of Jesus Christ, in the nature of his doctrines, supported as they are by the miracles he wrought. These doctrines contain nothing which is not worthy of the ideas we have of the attributes of God; and are well calculated to establish good order and justice among men, and are moreover supported by the miracles. It is as certain that Jesus Christ had a divine mission to establish his doctrine, as it is certain that God would not lead men into a necessary and invincible error. In reasoning thus, we do not argue in a circle, as some have pretended: for we do not say the miracles are proved by the doctrine, but that the purity and holiness of the doctrine are a necessary condition to the admission of the miracles as a proof of their divine origin; so that it is the miracles which prove the divine origin of the doctrine, and not the doctrines which prove the miracles. But that the miracles may be ad-

mitted as proof of the doctrines, it must be supposed that the doctrines are, by their nature, capable of being thus proved. The doctrines are not first supposed to be true, and the miracles proved by them; but it is required merely that they are worthy of the idea we have of God, and then the miracles serve to prove that these doctrines come from him.

176. Existence of the Attributes of God.

The following is the chain of propositions by which Clarke has so well proved the existence of the attributes of God.

Something has existed from all eternity.

From the absolute impossibility there is of the eternal succession of dependant beings existing without a primitive and independant cause, we conclude the existence of a Being *immutable* and *independant*.

This *immutable* and *independant Being* must exist by himself; that is to say, *exist necessarily*: since then the reason or cause of the existence rather than the non-existence of that Being who derives not his existence from any thing out of himself,

must necessarily be in himself, and since there is a contradiction in supposing that his own will was the reason of his existence as an efficient cause, it follows that absolute necessity, as the positive or formal cause, must be the reason of that existence. This necessity is antecedent to the existence of the Being, not as to *time*, but in *order of nature.*

It is impossible that we should comprehend the substance or essence of the *Supreme Being*; Yet many essential attributes of his nature may be strongly demonstrated, as:

1st. That he must necessarily be *eternal.*

2d. That he must necessarily be *infinite, and present every where.*

3d. That he must necessarily be *one.*

4th. That the Being existing by himself as the first cause of all things, must be an *intelligent Being.*

5th. That the Being existing by himself, and the first cause of all things, is not a necessary agent, but acts with *choice* and *liberty.*

6th. That he must be *all-powerful.*

7th. That he must be *infinitely wise.*

8th. That he must be *infinitely good, infinitely just, infinitely true, &c.* (See No. 127.)

177. Injustice of Voltaire towards Plato.

Plato, like Timæus of Locris, speaks of two causes. Timæus had called one *intelligence,* and the other *constraint* or *necessity.* Plato names the first, the Being always *the same,* or *immutable;* and the second, a Being always *another,* or *changeable*: these are the names he gives to the substances, *God* and *matter*; so that, when Plato speaks of the *same* or of *another,* he always means *God* or *matter.* Voltaire therefore betrays much ignorance, or bad faith, when he pretends to ridicule what Plato has said of the *same* or *another,* without explaining first what he intended by those expressions.

178. Melchisedec the same as Shem.

It appears to me that Melchisedec was Shem, the second son of Noah. He is called Melchisedec, signifying in the Hebrew language King of Justice, serving as a figure

of Jesus Christ (See Psalm 110; and Epistle to the Hebrews, chap. 7). He was King of Salem, which was afterwards Jerusalem. His being said to have neither father nor mother, nor beginning nor end, should be understood only with relation to his dignity, as the high-priest of God derived not from succession, and incapable of being transmitted to others. And he is called a high-priest for ever, that is to say, in the register of the saints and in the holy scriptures. He could have been no other than Shem, who was the second son of Noah though he is called the first, for Moses positively asserts that Japhet was the eldest. (See Genesis, chap. 10, v. 22, in the Hebrew text, and in the Septuagint.) Japhet, as the eldest son, had right of primogeniture. But God ordered otherwise, and gave the blessing to Shem: which afterwards displayed itself two ways; in the expulsion of the sons of Canaan from their inheritance by the posterity of Shem, father of the Jews; and in the coming of the Gentiles to the religion of Christ. (Genesis, chap. 9, v. 25 and 26.) The flood happened

in the year of the world 1659, and Shem lived 502 years after it. He must therefore have been 166 years cotemporary with Abraham, and ought to be regarded as a patriarch of the world. Such a title could not but be given to the immediate successor of so eminent a person as Noah, and to whom Abraham considered himself bound to offer a tenth of the spoils taken from the kings he should conquer (Heb. chap. 7). In return, Melchisedec, judging from the peculiar protection which God shewed to Abraham, that he should enjoy the same favours derived from his ancestors, transmitted to him the blessing received from Noah exactly as he had received it.

The three *Targums*, or paraphrases of the Jews, agree that Salem is Jerusalem. Those of Ben-Uziel and of Jerusalem also say that Shem is Melchisedec; called here by his proper title, the King of Righteousness. St. Jerome, and other Fathers of the Church, are of the same opinion.—See this subject very well treated of by Robert Fleming, new edition, page 501.

179. Unhappy end of an Irish Bishop.

In the year 1753, a friend of Lord D** passed some days at his country-seat. On the evening previous to his departure, Lord D** happened to mention that he was going on the following day to a neighbouring town to receive 1500*l.* The friend inquired if he did not fear being robbed; and his Lordship answered, that he had no such fear, as he always furnished himself with a well-loaded blunderbuss. Early in the morning the friend departed; and some hours afterwards Lord D**'s servant came with great surprize to inform his master, that though he had loaded the blunderbuss the preceding evening, he had now discovered it to be unloaded, and could no way learn by whom it had been done. After endeavouring to no purpose to find out the matter, the piece was recharged, and the journey proceeded on. In returning, his lordship was stopped on the road by a highwayman whose face was covered with black crape, and who presenting a pistol demanded his money. Lord D** pretending to search for some,

took up his blunderbuss, and shot the man through the head. On quitting his chaise to examine the robber, how great was his astonishment to recognise the face of his friend who had lodged at his house the preceding night! He charged his servants to keep the matter secret, and ordered them to inter the body. The domestics however could not prevail on themselves to forbear telling so extraordinary a tale, and it was presently every where known. All that can be said in favour of the friend in question is, that he might not intend to rob Lord D**, but only to frighten him; if so, he paid the forfeit of his life for an ill-judged pleasantry.

180. Axiom and Maxim.

The words axiom and maxim are sometimes indifferently used one for the other, but very improperly. The first, as it is applied in arts and sciences, signifies a principle already established; an indubitable truth generally known; a proposition, the truth of which speaks at once for itself, and requires no circumlocution to prove it.

A maxim is a sententious thought; an idea commonly acknowledged, and energetically expressed.

181. Saying of Bussy.

It was well said by Bussy (Letters, vol 5, p. 126) that "time remedies all mischances: we die unfortunate, only for want of living long enough. Marshal d'Estrée, who died rich at 100 years of age, would have died a beggar had he lived only to 80."

182. Definition of Wit.

Locke has given the best definition of wit: it consists, says he, in distinguishing how objects which differ resemble each other, and how objects which resemble each other differ.

183. Naïveté of Mrs. E——.

Mrs. E—t was daughter of a Minister of State of the King of Prussia. Mr. E—t, the King of Great Britain's Minister at the Court of Berlin, married this young lady, who had never been out of town. Immediately after their marriage, they went into

the country. The new scenery of woods, rivers and rivulets, groves, shady walks, the singing of the birds, cattle, flocks of sheep, fishing, and other amusements of the country, delighted the young lady so much, that in her enthusiasm she said repeatedly, that "*it was surprising to her, people had "never thought of building towns in the "country!*"

184. MATERIALITY OF THE SOULS OF BEASTS MENTIONED IN SCRIPTURE.

The materiality of the souls of beasts is proved in the 24th verse of the first chapter of Genesis:—ויאמר אלהים תוצא הארץ נפש חיה למינה. *Et dixit Deus, Producat terra animam viventem ad speciem suam, &c.*— "And God said, Let the earth bring forth the "living souls of beasts, according to their "species," and in the 20th verse of the same chapter, *Producant aquæ reptile animæ viventis, et volatile super terram, sub firmamento cæli,* for fishes and birds: so that the very substance which animates the souls of beasts is described by God himself to be material, produced from earth, air, and water.

185. Louis XVI.

It is well known that Mr. Edgeworth, an Irish priest, was chosen by the unfortunate Louis XVI. to confess and prepare him for death. This worthy ecclesiastic then resided with his mother and sister at Paris; and the following is a letter, dated February 10, 1793, which the sister of Mr. Edgeworth wrote to a friend concerning that dreadful event.

"Into what an abyss of crime has France now plunged!—Who could have believed she would have dared such an excess of guilt?—O day of grief and horror!—Never will its afflictions be erased from my remembrance; never can I forget my sorrow for the fate of an injured monarch, or the fears and anguish I endured in behalf of the brother so deservedly dear to me. The King, perceiving that his life was aimed at, sent to request my brother would attend him; who, without the smallest hesitation, complied with the request. Though he carefully avoided mentioning the matter to

me, I had a presentiment of danger, which haunted me incessantly. My brother, fully aware of the hazard he should incur in the discharge of his duty to the King, set his affairs in order; and, not to shock our sensibility, he departed without bidding us the adieu which he supposed would be an eternal one. He had already prepared a neighbour to bring the afflicting tidings it was then necessary I should be informed of, as soon as he should be gone. We still concealed it from my mother, pretending he was gone to pass the night with a sick person. On the evening of January 20, he was taken from his house, and conducted to the Committee, where he was examined and interrogated whether he was willing to undertake the awful function. He was thence conducted to the sad and dark dwelling of the most innocent, as well as most unfortunate, of men. I cannot describe to you the agonies I experienced in knowing he was shut up within a hundred bolts, and surrounded by a thousand tigers. He passed the night in hearing the last farewel, or rather the cries and groans, of an inconsolable family,

sufficient to pierce the most hardened hearts. It would even have been some consolation to have been left without the unfeeling witnesses of their anguish, but this little boon was refused them—their guards never lost sight of them. The King once, approaching my brother, said,—'This is indeed a dreadful moment;' yet in an instant he recovered his fortitude, and talked of different subjects, particularly of the Church of France; asked after many of its dignified pastors, expressed the most lively feeling of the generosity of the English towards them, and this with a coolness and steadiness of mind that was surprising. After which he said, he had omitted to speak of a more important affair, meaning with respect to himself. My brother reminded him that there were some preparations to be attended to:—he had no need to speak of them; all had been done. The King then went to bed, and slept some hours. Knowing that his hair would be cut off by the executioner, and desiring to avoid that indignity, he requested in the morning the attendance of a hair-dresser, but that small indulgence was

also barbarously denied to him. My brother proposed to celebrate mass; to which his illustrious disciple acceded with visible pleasure, but doubted whether permission could be obtained. My brother repaired immediately to the Council, then sitting, to solicit this privilege. They expressed great surprise; and started many difficulties, all of which my brother removed. 'If,' said he, 'a priest is wanting, I am one; if ornaments, they may be found in the next 'chapel; and the Host you yourselves may 'furnish.' At length they consented; desiring him to write down what was necessary to be provided, for they knew nothing about it. Mass was then performed, at which the faithful Clery assisted; and the King, having received the communion, retired with my brother into a closet, the partition of which was only paper. Some one knocked at the door. 'Behold,' he said calmly, 'they summon me.' It was, however, merely to say something to him. They knocked a second time, to announce the fatal moment. He understood it so; and looking at his watch, said, 'The hour is

'come.' He entered the carriage with a majestic step, accompanied by my brother and two fusileers, and holding a book in his hand: he repeated prayers all the way. Coming to the fatal spot, he said, 'We are 'arrived;' and expressed a wish that nothing might happen to my brother, who offered his hand to assist him in ascending the scaffold. The King walked across it, with an intrepid air, to the other side; when, with a loud voice, he uttered the following words:—'About to appear before God, I 'declare for the last time, that I am innocent of the crimes of which I am accused. 'It is not to the French nation that I impute 'the guilt about to be committed; but to 'some individuals alone, whom I pray God 'to pardon, as I now pardon them with all 'my heart.' He would have continued to speak; but Santerre, fearing the impression the King's words might make upon the surrounding multitude, ordered the drums to beat, and the Monarch was silenced. The executioners cut off his hair, while he uncovered his neck himself. They offered to tie his hands; he opposed them.

They insisted: there were four of them. My brother, apprehending violence, said to him, 'Sire, this submission is a sacrifice 'you have yet to make; it will be another 'point of resemblance to your Divine Mas-'ter.' The King instantly yielded with the meekness of a lamb.

"I can no more——I weep tears of blood when I tell you he is gone. This prodigy of fortitude and patience, this Christian hero, is gone to receive the reward of his virtues! My brother continued with him to the last: and he did not die of grief; he did not even faint; but had strength to place himself on his knees, and did not rise till his habit was stained with the blood flowing from the sacred head, which was borne round the scaffold amidst the shouts of *Vive la Nation!* &c."

To this letter I shall add one of Mr. Edgeworth's, written to one of his friends in England a month before the horrible catastrophe of the massacre of Louis XVI.

"Paris, 21st December, 1792.

"You are undoubtedly surprised, my dear and honoured friend, that while the Clergy of France are flocking to England for shelter and support, I should remain here amidst the ruins of this afflicted, persecuted Church. Indeed I have often wished to fly to that land of true liberty and solid peace; and to share, with others, of your hospitable board, where to be a stranger and in distress is a sufficient title. But Almighty God has baffled all my measures, and ties me down to this land of horror by chains which I am not at liberty to shake off. The case is, the *malheureux maître* charges me not to quit the country; as I am the person whom he intends to prepare him for death, if the iniquity of the nation should commit that last act of cruelty and parricide. I prepare myself for death, for I am convinced that popular rage will not allow me to survive one hour after that tragic act; but I am resigned. My life is of no consequence: the preservation of it, or the shedding of my blood, is not connected

with the happiness or misery of millions. Could my life save him *qui positus est in ruinam et resurrectionem multorum*, I should willingly lay it down, and should not then die in vain: *fiat voluntas tua!* Receive this unfeigned assurance, perhaps for the last time, of my respect and affection for you, which I hope even death will not destroy."

186. Chrysippus and Cicero respecting the Soul of Beasts and Idiots.

Chrysippus said that a soul was given to a hog in lieu of *salt*, to preserve the living animal from putridity; and Cicero (de Nat. Deor. lib. 2) applies the saying to idiots and sottish men. Philo Judæus has said the same of fish. Clem. Alex. Strom. lib. 7. page 304, attributes this idea to Cleanthus, Διὸ καὶ Κλεάνθης φησιν, ἀντ' ἁλῶν αὐτὰς ἔχειν τὴν ψυχὴν, ἵνα μὴ σαπῇ ταχέως. *Animam eis pro sale datam, ne putrescant.* They have souls, instead of salt, to preserve the living body from falling into corruption. See also the same Clement of Alexandria, Strom. lib. 2. page 174; and Plutarch Sympos. lib. v. quæst. 10.—Pliny, Hist. Natur.

lib. 8. cap. 51. *Philo Judæus de opificio mundi, p.* 10.

187. Removal of the Obelisks.

No human labour is more surprising than the removal of the Obelisks from the quarries to Rome. Pliny (lib. 36, cap. 9) has preserved some of the particulars of this undertaking. When the great Obelisk was hewn, in order to convey it from the quarry, a canal was cut beneath it, of sufficient depth, and nearly as wide as the length of the Obelisk, so that the Obelisk rested by its two ends over the canal. From this canal to the Nile another was cut, into which they turned the river. They then loaded, down to the water's edge, two large boats with stones, and conducted them under the Obelisk; after which the boats, being gradually unloaded, rose to receive the Obelisk; which was conveyed first to Alexandria, and then to the port of *Ostia*. In Pliny's time, was still to be seen at *Ostia* one of the vessels on which, by command of Augustus, was conveyed down the Tiber to Rome the great Obelisk now in the Place

of St. Peter. Claudius Cæsar sent another of them to the mouth of the Tyber, to shut up part of the port, and render it more secure.

188. The Marchioness de Merteuil.

When the book entitled *les Liaisons Dangereuses*, appeared in England, it was read with extreme avidity, because it was understood to exhibit the manners of the polished people in Paris. Unhappily, not a single character was to be found in it that was interesting from its virtues; and the hero and heroine of the romance are depraved monsters. One day, at a great dinner, one of the company observed, that such a woman as the *Marchioness de Merteuil*, the principal female character in the work, could not be found in England. Another of the guests said, he knew a lady of quality who might have sat for the picture, but that he could not name her. A second, and a third, declared the same. The master of the house added, that he also knew one that might pass for the original, and proposed that each should write the name of

the lady he had in his mind: they did so, and each named the same lady.

189. The Jews believed in the Immortality of the Soul, and the Resurrection.

Far from admitting that the Jews did not believe in those two important points, which are the foundation of all religion, I shall prove that their opinion on these topics was perfectly established.

About 300 years before Christ, a certain person, named Antigonus, began to teach that men ought not to serve God from the hope of rewards, but from a disinterested love and veneration of him. Two of his disciples, Sadoc and Baithus, inferred that there were neither rewards nor punishments after this life, and consequently no resurrection or future state. Sadoc had many followers, and from him arose the sect called Sadducees. Though this sect was the least numerous of those which divided the Jews, it acquired great consideration, from its including in its bosom many wealthy families, and persons of distinction. John

Hyrcanus, the High Priest, was a Sadducee; Alexander Janneus, his son, favoured the sect; Caiaphas, who condemned Jesus Christ, was a Sadducee; as well as Annanias, who put St. James to death. Still the sect was small and *novel*, and obtained respect only from the rank and riches of its professors.

But when all the passages of the law and the Prophets, respecting the immortality of the soul, are examined, it is impossible to doubt that the Jews held that doctrine. To begin with the passage in Exodus (ch. 3, v. 6) in which God said to Moses, I am the God of Abraham, the God of Isaac, and the God of Jacob—we cannot question the sense in which this was spoken, since Jesus Christ has so precisely determined its meaning. (Math. 22, v. 32.—Mark. 12, v. 26.—Luke 20, v. 37.—St. Paul to the Hebr. ch. 11, v. 11, and following.) The Sadducees, wishing to ensnare Jesus Christ, asked him, to which of seven brothers which one woman had had for husband she would belong at the day of resurrection. He answered, "Have you not read the words that God

" has given you :—' I am the God of Abra-
" ' ham, the God of Isaac, and the God
" ' of Jacob ? '—Now God is not the God
" of the dead, but of the living." They made no reply ; and the Pharisees, who believed in the resurrection, rejoiced at the manner in which Christ had shut the mouths of their adversaries. In reality, these words signify, that the souls of those holy Patriarchs still lived, though separated from their bodies, expecting a new life in the re-union of the body and soul at the resurrection.

The Jews received the book of Job as a canonical book, it being read in their synagogues with the same veneration as the other books of the Bible. They must often listen to the reading of this remarkable passage of the 9th chapter, where that holy man cries out,—" I know that my Redeemer
" liveth, and that I shall be raised from
" the grave at the last day ; that I shall be
" again clothed with this body, and shall
" see my God *in my flesh* ; that I shall see
" him, I say, myself, and shall behold him
" with mine own eyes." Can any thing be

more conclusive than those passages? The Septuagint, the translator of the Arabic version, and that of the Vulgate, add at the end of the Book of Job—"It is written, that Job lives with those whom God will raise again." They believed therefore in the resurrection.

In the third chapter of Genesis it is said, that "God made man in his own image, and that he breathed into him the breath of life, which is the soul." Could the Jews hesitate to believe that this was an immortal substance? How otherwise, could it be understood that man was formed in God's image?

The frequent injunctions given to the Jews, by Moses and the Prophets, not to evoke the dead, or consult the souls of the dead, further prove that the doctrine of the immortality of the soul was established and common among them. Without quoting here the injunctions of Moses to that effect, let us hear what Isaiah says, ch. 8, v. 19:—"And when they say to you, consult the magicians and the diviners, answer them, doth not each people consult its

" God? Shall we speak to the dead of that " which regards the living?" Witness also, the Witch of Endor (I. Kings, ch. 28, v. 11 and following) consulted by Saul. If Saul had not been persuaded that the soul of Samuel lived, would he have urged the Witch of Endor to evoke it? Does not the superstition of invoking the souls of the dead, so deeply rooted in the feelings of the Jews, that, notwithstanding the prohibition of Moses, Isaiah was obliged to renew the injunction, prove that they had always believed in the existence of the soul after its separation from the body?

The Psalms of David abound with expressions that allude to the immortality of the soul and the resurrection. Some of these are as direct to that point as the passage above quoted from Job. In Psalm, 16, v. 9, 10, 11, it is said,—" Thou shalt not leave " my soul in hell, nor suffer thy holy one " to see corruption; thou hast shewn me " the way of life, thou shalt fill me with " joy before thy face, and I shall taste at " thy right hand, pleasures for ever more." —And in Psalm 49, v. 16, 17: " All the

"hope of the wicked shall perish in hell, "after the day of their triumph: but God "shall redeem and deliver my soul from "the powers of hell." St. Peter (Acts. 2, v. 27) applies this passage to the resurrection of Jesus Christ; but it is applicable, also, to a general resurrection.

Ecclesiastes is not less decisive, in the 11th ch. v. 9:—"Know that God will call "thee to judgment for all these things." And ch. 12, v. 14:—"God will call men to "account, in his judgment, for all the "good and evil they have done."

Daniel, ch. 12, v. 2, says explicitly, "And the multitude of those who sleep in "the dust shall awake, some to eternal "life, and others to punishment which "shall be for ever before their eyes."

The vision of the Prophet Ezekiel (37 ch.) presents a striking picture of the resurrection; but as this is applied to the restoration of the Jews to the holy city, I shall not insist upon it.

I conclude with inviting the reader to peruse the 11th ch. of St. Paul's Epistle to the Hebrews, where he will see the Apostle

maintaining that the Patriarchs regarded themselves as travellers here below, and that they aspired to the felicity of another life. Assuredly St. Paul, so perfectly versed in the doctrines of the Jews, ought to be taken as a competent judge of what they believed or denied; and it is really surprising, that to his authority should be opposed the opinion of some ignorant Rabbis.

190. Anecdote.

Mr. Stewart Mackenzie told me, that when he was at Paris, in 1743, there was then at St. Germain an Irish Abbé, who perfectly recollected having been present when Charles I. King of England was beheaded (it is, on the day in which I write, 150 years since). He was, at the time Mr. M. spoke of, 104 years old. On the memorable day above-mentioned, he was fourteen: and so deep an impression did that tragic event make on his mind, that none of the circumstances were effaced from his memory, and he used to relate them with much interest. Louis XV. having heard of him, sent for him to come to Versailles;

and, although that was twelve miles distant from St. Germain, he went on foot, saw the King, and returned to St. Germain the same day.

191. Of Politics.

A knowledge of politics is less acquired by study than by observation of men and circumstances.

192. Of the Great.

All the great are not great Lords, but they all have the same faults, with very little exception; and that of believing that all things are subservient to them, is not the least common among them. Hence the ingratitude with which they usually pay for the services done them. The profound sentiment of their importance, cleaving to them all, makes them in reality believe, that they do honor to their inferiors in admitting them to their acquaintance (even when they have need of them), and this distinction they expect will compensate for every sacrifice.

There was one of these with whom I

passed much of my life. I had opportunities to render him very considerable services, whose value could not be estimated in gold, of which, however he offered me some, though with moderation enough, and which I constantly refused. His credit at court furnished him with the means of acknowledging my services in a manner more delicate, more worthy of his own rank, and more useful to me; he neglected these. One day, he said to me, in great secrecy, "Mr. D—— you know I do not "like Mr. —— (he had lived many years in "his family and confidence), I have asked "for a good place for him, to get handsomely rid of him." It will be easily supposed that I did not say all I thought of this confidence.

The son of this nobleman observed to me, one evening with great simplicity—"I do "not think my father's maxim quite right: "he said to me this morning, if you give "or procure places, let it be to those of "whom you are tired; but never do any "thing for those who are useful or agreeable to you; for then you lose them and "their services."

Another great man, charged with an important affair, obtained permission from the court to name me his deputy, that he might have nothing to do. The business occupied me fully for eighteen months, during which I received no salary from my principal, although his was very great. When I had finished the affair, the secretary of state, in whose department it was, said to me—"We are much pleased with you; we "wish you to be so with us: name a sum "for your recompense, and I will speak to "the King." I replied, I wished for no more than my expenditure during the time, which amounted to 500l.—"That is not "sufficient," returned the minister, "de-"mand 1000l. and come back in three "days." Extremely gratified with this transaction, I communicated the news to my principal. What did he do? He hastened to the minister, assured him that 500l. was sufficient for the service, that I was very moderate, and would be well satisfied with that sum. Though I felt all the meanness of this proceeding, yet I never

gave room to Lord ** to think that I was informed of it.

Although rather confined to a circumscribed sphere, fortune once threw in my way an opportunity I did not neglect of rendering a pleasing service to a nobleman of distinguished rank. Five years afterwards this nobleman became prime minister: I repeatedly left my name at his door. I addressed myself to him by letter and called again; but still no answer or admission. When he ceased to be at the head of affairs he often walked about the streets of London, and visited the booksellers' shops. I frequently met him; and I must do him the justice to say, he always did me the honor to take off his hat; and sometimes favoring me with the salutation of, 'How do you do?' never failed to say how happy he was to find me in good health. Nearly fifteen years thus elapsed when he had once more occasion for my services; and invited me to dine with him: but the object he had desired being accomplished, we immediately returned to our accustomed civilities of the hat and passing compliments in the street. I avoid men-

tioning the nature of the service I rendered this nobleman. I could relate many other traits of ingratitude as remarkable as those I have already cited, but I forbear to dwell any longer on so disagreeable a subject. Add to these facts others that are to be found in the course of these memoirs, and then recal to your mind what I have said of the conduct of Mr. Mackenzie towards me; of his sincerity, and the dignity of his sentiments, and you will find in him one of the few exceptions I can make to the general rule I am endeavouring to establish.

193. The Force of Prejudice.

Juvenal has wisely said—*Plurima sunt quæ non audent homines pertusâ dicere lænâ.*

I have frequently experienced the truth of this maxim. How often have I seen, in a circle of men of a superior rank, some poor devil brow-beat and laughed at, for observations, that would have been admired and applauded if proceeding from a more elevated source. More than once have I found myself opposed or ridiculed for advancing a proposition that has afterwards

extorted great praise when delivered from the mouth of a great man. Nay, farther; having been severely attacked for opinions I was giving, to my great astonishment, I have, shortly afterwards, heard the critic, (who had not at least the gift of memory) invest himself in the same opinion, and defend it with extreme vehemence.

At length I resolved to put this matter to a proof, that I might not be misled into false conclusions by any prejudices of my own. The French revolution, its causes and effects, were frequently the topics of conversation in a fashionable circle which I frequented. I had said much on the subject, but nothing, seemingly, to the purpose; my ideas were constantly opposed with contempt. With great secresy and caution, not to be known as the author, I printed a little work, intituled *Nouveaux Intérêts de l'Europe depuis la Révolution Françoise*; (Remarks on the new Interests of Europe since the French Revolution); in which I had stated precisely the same ideas. I gave directions to my bookseller to send it, as a new publication to the circle in question, at

a time when I was certain that my two antagonists who had taken the lead against me would be present. They read it. One of them immediately declared that the pamphlet was admirable; that its arguments were incontrovertible; that he had yet met with nothing which had thrown so much light on the subject, and he was astonished how the author could have acquired so large a scope of information. The other, an ambassador of high reputation, confirmed the praise, and they both concluded by earnestly wishing to know the author. Having remained silent for a considerable time, I at length named myself. Nothing could equal their surprise; they looked at each other; and very faintly confirmed their approbation of my work; without, however, having since testified any increase of respect for my opinions.

194. Bon Mot of Doctor Johnson.

There is a very original expression of Doctor Johnson's whose force it is difficult to convey in the French language. Towards the close of his life, death having

robbed him of many friends, he was solicitous to form new acquaintances, *to keep*, he said, *friendship in repair*.

195. Twenty good Acquaintances are the Change for a Friend.

Boileau Despreaux being very ill, and waited upon at the table of a person who, to act the great man, was attended by a page and kept few servants, said to him, "Sir, give us the *change* of your page." Pursuing this idea, I affirm, that twenty good acquaintances are *the change* for a friend—it is distributing the one and massy piece of gold into a number of smaller but more useful pieces of current coin. We often find it more convenient to have the change than the guinea. If we calculate the services that may be rendered us by one friend, we shall find they cannot equal those we may receive from a number of good acquaintances; for allowing to our friend the best intentions possible, and the most earnest zeal for our welfare, it may so happen that his means are not applicable, in any way, to the precise case wherein we need

assistance; whereas, some among the number of our acquaintance, or all of them united, may easily accomplish that which a single friend is unequal to attain. As to the charms of society, every one will agree with me, that they are more frequently to be found in a circle than in the *tête-à-tête* intercourse of one friend, who frequently fatigues, and is fatigued. Friendship, strictly speaking, demands an entire, unvarying, absolute, and mutual devotion of sentiment and affection between two persons; an acquaintance is selected and cultivated, at far less expense: it may be suddenly formed, and unite convenience or pleasure, just as the inclination of the moment decides. If any one is inclined to accuse me of having here advanced a paradox, I beg that he will sincerely declare, whether he has a real friend in the true acceptation of the term, or whether he has not rather lavished the name of friend, on some acquaintance whose intercourse he solicits, more or less, according as his interest or his amusement demands, and whom, sooner or later, he will probably entirely neglect

at the suggestion of caprice? The proof of my argument is to be found in the abuse of an appellation indiscriminately bestowed on twenty or thirty persons at a time, which, properly defined and understood, necessarily excludes the idea of such participation. This misapplication is most remarkable in England, where the name of *friend* is often bestowed on one, whom they merely distinguish by the common place civilities of an accidental meeting. I conclude with repeating, that twenty good acquaintances are *the change* for a friend. I prefer the change to the solid piece, because it actually exists, and is not like the *pound sterling*, ideal, and not in circulation.

196. Prince Alexis, Son of Peter I.

The most authentic details I have ever met with, respecting Prince Alexis, are those I received from a Russian nobleman intimately connected with the Marshal Romanzow, who was son to the General of that name, employed to arrest the unfortunate Prince.

The nobleman, of whom I speak, in-

formed me also, that being at *Schoenbrun*, on a visit to the Count of that name, he was conducted to a small castle, near the Count's domain, and shewn the very apartment in which the Prince Alexis had lived a long time concealed, after his evasion from the Court of his father Peter I.

The Russian nobleman related (as he had heard from the Marshal Romanzow) that the Czar Peter being resolved to bring his son back to Russia, and learning that the Prince had taken shelter in some part of the dominions of the Emperor Charles VI., had written to him (in 1717) to request he would permit General Romanzow to have access to Prince Alexis wherever he might be, in order to prevail on him to return to Russia; promising, at the same time, not to insist on his return if the Prince objected so to do.

The Emperor, who foresaw the probability of this measure on the part of the Czar, already advised Prince Alexis to retire to Naples, and had strongly recommended him to the care of the Viceroy of that kingdom at that time under the Emperor's dominion.

When, therefore, General Romanzow presented himself at the throne of Charles VI. to perform the commission entrusted to him, he received for answer, that Prince Alexis was not in the Austrian territories. Romanzow then solicited of the Emperor an order to all the Governors of his Italian states, directing them to give General Romanzow admission to Prince Alexis, if he were to be found in any of their provinces. With this order he searched the territory of the Milanese and all Lombardy, but in vain; Alexis was secure at Naples, and the General was informed by each governor he visited that they knew not the retreat of the Prince.

One day while General Romanzow was conversing in the Russian language with some persons of his suite, a barber, who was present, displayed marks of astonishment, which induced the General to inquire the reason. The barber replied, that he did not understand a word of the language spoken; but he was surprised to hear it, because it seemed to be the same tongue spoken by a great man, a stranger, whom he often

went to dress at the *Castel del Uovo.* The General, struck with this information, continued to interrogate the man, and with the aid of a bribe, learnt that the young stranger, whose person he described, was served with the utmost respect by his numerous attendants; and led a life of the greatest retirement at the *Castel del Uovo.* From the circumstances detailed by the barber, Romanzow was firmly persuaded he had discovered the Prince Alexis. He hastened to the Viceroy, and again producing the order of the Emperor, assured him that he was convinced Prince Alexis was at the *Castel del Uovo,* and obtained permission to see him there, on the conditions stipulated in the letter of the Czar Peter to the Emperor Charles. He was accordingly admitted to the unhappy Prince who, at first, absolutely refused to go back to Russia. However, a woman who lived with the Prince and had great influence over him, being gained by the presents of Romanzow, succeeded in persuading him to return to Petersburgh, where he met with the unfortunate destiny that awaited him.

197. Jocelyn.

The family of the *Jocelyns* is one of the most antient in English Heraldry. They came from Normandy with William the Conqueror; they are Earls of Roden in Ireland. I make mention of them here, on account of a very remarkable fact, which is, that being possessed of an estate in Hertfordshire, called Hyde Hall, for more than 500 years past, they have had for tenants, the same families in succession from father to son. These tenants have been so well used by their Lords, that they have sometimes agreed with one voice, to solicit an increase of rent on their farms. The present Lord Roden (in 1802). informed me, this extraordinary circumstance had once happened to his father; and that at the very time he himself was offered an augmentation of rent.

198. Intrepidity of our Monarch.

George III. King of England, the best and most popular of Sovereigns, has been three times in danger of assassination: once

by an unfortunate woman in a state of lunacy. The King, who instantly perceived the unhappy condition of the woman, ordered her to be treated with humanity and every possible care. The second attempt was made when his Majesty was going in great state to the House of Peers. A ball, supposed to be aimed from an air-gun, passed through the carriage within a finger's breadth of the King's face. The Earl of Westmorland, and Lord Onslow, who were in the coach with his Majesty, being greatly agitated, he exhorted them to be composed; and being solicited on his return, to enter another carriage, and pursue another route, he rejected both propositions, saying, that the same Providence which had shielded him on his way thither, would also protect him in returning. The third attempt happened at the theatre. At the moment of the King's entrance, amidst the loudest acclamations of a crowded audience, who thus testified their joy at the appearance of their Sovereign, a pistol was fired from the pit, and the ball, passing close by the King, entered the cieling of his Majesty's

box. The general confusion and uproar that succeeded is not to be described, but the King remained perfectly composed; and the same evening, at his usual hour of going to bed, he said to the Queen, "I am somewhat fatigued, and I believe I shall sleep soundly. May it please God, that he who fired the pistol at me, may enjoy as profound rest as I shall have."

199. Count de Viry.

I have often seen the Count de Viry, Ambassador from the King of Sardinia. He had married an English lady of great talents and merit. He was son to the Count de Viry who had been Secretary of State at Turin. This nobleman possessed in a high degree the confidence of the King his master, and was accordingly received at the Court of France, to which he was Ambassador, with the most gratifying distinctions, when suddenly he was recalled, and disgraced in a manner that excited the utmost astonishment. His fall occupied for some time the attention of the political world, and gave rise to an infinity of conjectures.

As I happened to have the opportunity of coming to the knowledge of all the circumstances of this affair, I shall here detail them to the reader.

The Marquis d'Aigue-Blanche was Secretary of State for Foreign Affairs at the Court of Turin. He was reckoned incapable of being at the head of an office far above his powers and capacity. The Marquis de Rosignan, who was one of his particular friends, thus defended his character:—"All the world is deceived," said he, "respecting the Marquis d'Aigue-Blanche, and this is the reason:—He has wit enough for six men, and he will appear to have sufficient for ten; but as the world does not find in him the wit of the ten, which he pretends to, they will not allow him to have the wit of the six, which he really possesses."—Whether the ingenious argument of the Marquis de Rosignan was true or not, it is certain that the Marquis d'Aigue-Blanche, elevated to his high post by the favour of the King, took for his first clerk one d'Arcy, an artful designing man, who was closely connected with the Count de Viry, and

wrote to him frequently, giving him information of the most secret measures of the Government, whose blunders he railed at without any scruple. The Count de Viry was so imprudent as to answer the letters of d'Arcy in the same tone of censure on the faults and defects of the King and his Minister, nevertheless taking the precaution to request d'Arcy to burn all his letters. This d'Arcy was ready enough to promise, but did not think proper to perform. It has been supposed that they equally aimed at displacing the Marquis d'Aigue-Blanche; and that d'Arcy, in particular, foreseeing that the Count de Viry would succeed to the office, preserved those letters in order to keep the Count in his power, and effectually screen himself from the consequences of having spoken with such contempt of the person and capacity of the King. The friends of the Marquis d'Aigue-Blanche, who penetrated into the character of d'Arcy, advised him to be on his guard, and at length pointed out some exactions of which he had been guilty. Having communicated the affair to the King, d'Arcy was arrested, and

his papers seized and carried to the Marquis, who immediately proceeded with them to his Majesty. It is not difficult to imagine the confusion of the King and his Minister when they saw themselves so cavalierly treated in this correspondence. The Count de Viry was recalled from his embassy, without being able to suspect what was the source of his accusation. He knew d'Arcy was arrested, but, in the full persuasion that his letters had been destroyed, he demanded permission to appear at Turin to justify himself. The King dispatched his private Secretary to meet him at Suza, who told him, in the presence of the Governor, from the King, that he was at liberty to proceed on his journey, if he thought proper, to defend himself before a tribunal, whose judgment would be executed with the utmost rigour. The Count persisted in denying the charge, resolving to proceed on his journey, till his letters to d'Arcy were produced to him, when the Secretary again declared, that, if he chose to be tried, the King had determined to suffer justice to take its course; but that if he acknowledged

himself culpable, his Majesty was willing to treat him with clemency, and permitted him to retire to his estate at Viry. The Count, now overwhelmed with confusion, dared not run the risk of appearing before a tribunal, and being found guilty of leze-majesty, but gladly accepted the King's mercy, went back again, and began to build at Viry, to make his exile more supportable. Some months afterwards I passed through Chamberry with Mr. Mackenzie, in his way to Naples, and Madame de Viry came there to meet him, hoping that he would be able to render her husband some service at Turin; but he found that to be impossible, and did not care to interfere in it. The letters of the Count de Viry had opened the eyes of the King on the incapacity of the Marquis d'Aigue-Blanche; yet desirous to shew him some regard, he sent the Cardinal des Lances to engage him to solicit his dismission. The Marquis was very reluctant, but perceiving that the loss of his situation was inevitable, he submitted and retired. The Count de Perron succeeded to his post; corrected disorders that

had taken place in the management of affairs, and proved, by a wise and firm administration, how much the happiness of a people depends on the choice of an able minister.

200. London.

The population of London itself equals that of some of the sovereign states of Italy and Germany. If an attentive observer visits this metropolis and views its harbour, the custom-house, the royal-exchange, the warehouses, &c. he will be at no loss to account for the public wealth and the immense riches accumulated by many individuals. The trade and manufactures of England attract the gold and silver of America, and of the less industrious nations of Europe. Agriculture is also encouraged there to such an extent and with such admirable regulations, that the cultivator of land is assured of a certain sale for his commodities either at home or abroad, without the country incurring the risk of the price being augmented to the prejudice of its inhabitants. Laws are enacted which grant

rewards to those cultivators who export corn, when it is at a certain price in the public markets. If so much is exported as raises the price to the home consumer, the vigilance of government again interposes; the cultivator no longer receiving more than the fixed price in the times of abundance for exportation, finds it more convenient and more advantageous to sell his corn at home than to send it abroad.

201. The reformed Robber.

Doctor Lettsom was once stopped by a highwayman, who, in the act of demanding his money, evinced the strongest repugnance of the crime he was committing; and deplored the necessity that had driven him to such a desperate course. "If that "be the case," said the Doctor, giving him his purse, "and you will venture to "confide your history to me, come to my "house to-morrow, and we will concert "together on the means of enabling you "to procure an honorable subsistence." The young man accordingly waited on Doctor Lettsom the following morning, who

having conversed with him some time, asked whether he had any objection to serve in the army. The young man readily embraced the proposition, and the Doctor employing his interest, without delay, procured him a commission, and the fortunate youth distinguished himself in the service, and died gloriously fighting for his country.

202. Portrait of Philantos.

Philantos is generous by starts, liberal from vanity, charitable to relieve himself from a painful feeling which misery excites in him. He admires a brilliant vice; he has a contempt for virtue.

203. Portrait of Archonte.

Archonte is announced in a circle, he attracts the attention of all the company; he enters with his head erect, a lofty deportment, a step firm and rapid; and casting a glance around, he measures with a haughty look those who have not the honor to be known to him. He continues silent from an apprehension of compromising his dignity; the attention of every one is still

fixed upon him; for, to a very advantageous figure he joins an air and mien the most noble, and the profound respect he entertains of the grandeur of his birth and his elevated rank, makes this mien, which never fails to inspire awe, sit quite easy upon him. Presently he begins to unbend, and you see him assume a pleasant careless deportment, caressing even those whom he intends to distinguish, and he finishes by gaining the unbounded admiration of every one, who only beholding him in public, declare him to be perfectly amiable. It was thus that I judged of him at first; but a person seated by me, did not suffer me to remain long in this error. "You see Archonte," said he, "with too favorable an eye: he is not what he now appears to be; he has a wife and children, and he is their tyrant. He is profuse and magnificent in all that regards his own person and pleasures; but niggardly, to meanness, in the expenses of those who depend on him. He disburses immense sums in repairing and furnishing his palace, yet will deny a hundred pounds to one of his children who has great need of it. In this assembly you see him put on

a smile; were you to see him at home, you would find him gloomy, austere, terrible in his anger, irritated with trifles, dissatisfied without cause, suspicious of all around him, and loving only himself, to which domineering passion every duty and moral obligation must give place."

204. Anecdote of Four Piedmontese Grenadiers.

At the time that I passed through Turin, the general attention was engaged by a circumstance that had just happened, and which I deem to be worthy of relating. The last day of the Carnival, in 1783, a lady of Vigevano in Piedmont, on the borders of the Tésin, intending to give a ball on Shrove Tuesday, requested the Governor to send her some soldiers for the maintenance of good order. The Governor accordingly sent four Grenadiers of the Queen's regiment, to whom the lady presented a crown each, having plentifully regaled them with wine and provisions during the night.

The grenadiers elevated with the liquor they had drank, and being furnished with

money, instead of returning to their quarters, took the resolution of proceeding immediately to Milan to spend the rest of the Carnival, which, in that city, lasts till the following Saturday; without reflecting that such a step amounted to nothing less than desertion. They passed the Tésin, and entered the Milanese territory, at that time much infested with troops of banditti. They travelled onward, and about 4 o'clock in the afternoon, coming to a farm-house, they requested to be admitted there for the night. The farmer's wife received them kindly, but requested them to remain in the barn till her husband and son returned from a neighbouring market, whither they were gone to sell some corn, whom she doubted not would entertain them with a hearty welcome. The soldiers readily complied with her proposal, and when the farmer came home, he hastened to invite his guests to come into the house, and treated them with great cordiality. Towards the end of supper a great noise was heard in the court-yard of the house, and the farmer's wife having gone up stairs to see what was the cause,

descended in great alarm, crying out, that they were ruined, for the house was surrounded by a troop of robbers, who were loud in their demands to have the door opened to them, or they would force admittance. The grenadiers instantly bid the farmer fear nothing; as he had kindly received them, they would protect him. They then demanded if he had any fire-arms, and finding he had two fusees in the house, they desired him and his son to take each one, and to fire as they should direct. Meanwhile the blows and menaces at the door redoubled, and on the woman's opening the door on a signal from the grenadiers, who stood ready armed, a crowd of robbers rushed in, and the six guns were instantly discharged. Five or six of the robbers instantly fell, and the grenadiers quickly dispatched some others with their bayonets, and made the rest prisoners. These they conducted in triumph to Milan. The Archduke Ferdinand demanded to see these brave soldiers, and rewarded their valour with a purse of fifty sequins. A subscription, likewise, was made for them through-

out the city. Nor was this all: the Chevalier de Rhodes, Colonel of the Queen's regiment, was then at Milan, keeping carnival, as is the custom of many Piedmontese; and the grenadiers, sensible of the fault they had committed, in absenting themselves from their duty without permission, solicited the Archduke to intercede for them. Accordingly, in concert with the Colonel, he wrote to the King of Sardinia, who accorded them a free pardon, and the grenadiers returned to their regiment, covered with glory, and well provided with money.

205. Curious Adventure attributed to a dead Body.

Count Woronzow, the Russian ambassador to the Court of London, related to me, that in a province of Russia, a man being dead, was carried, as is customary, into the church the evening previous to the day of his interment. It is usual to place the corpse in an open coffin, and a priest, attended only by a boy of the choir, remains all night praying by the side of the dead body; and

on the following day, the friends of the deceased came to close up the coffin, and inter the body. On this occasion, after the evening service had been performed, every one retired from the church, and the priest, with the young chorister, withdrew to supper; but soon returned, and the former commenced the usual prayers. What was his astonishment when he beheld the dead body rise from the coffin, and advance towards him. Terrified in the extreme, the priest flew to the font, and conjuring the corpse to return to its proper station, showered holy water on him in abundance. But the obstinate and evil-minded corpse, disregarding the power of holy water, seized the unfortunate priest, threw him to the ground, and soon, by repeated blows, left him extended, without life, on the pavement. Having committed this act of barbarity, he appeared to return quietly to his coffin. On the following morning, the persons who came to prepare for the funeral, found the priest murdered, and the corpse as before in its coffin. Nothing could throw any light on this extraordinary

event but the testimony of the boy, who had concealed himself on the first movement of the dead body, who persisted in declaring, that he saw from his hiding-place the priest killed by the corpse. Conjectures, and endeavours to discover the truth, were alike vain, tormenting, and fruitless. Many resources were tried; for it was not every one that submitted themselves to the belief of a dead body rising to kill a priest, and then quietly resigning itself to the place of its consignment. Many years afterwards, a malefactor, condemned to death for various crimes, and brought to the torture, confessed that having (for some unknown reason) conceived an implacable hatred against the priest in question, he had formed the design of thus avenging himself. Having found means to remain in the church, he seized the moment of the priest's retiring to supper, withdrew the dead body from the coffin, and placed himself in its stead, in the shroud and other appurtenances. After executing the murder of the priest, he restored the corpse to its place, and got unperceived out of the church, when the

friends of the deceased came in the morning to attend the funeral.

206. A ridiculous Duel.

Doctor Misauban, a French physician, who was remarkably tall and slight, happened to quarrel with Doctor Cheyne, an English physician, and the most corpulent man of his time. The dispute was carried to such an extreme, that it produced a challenge, and the place of rendezvous was in one of the fields at Mary-la-bonne. At the time appointed, the antagonists, with their seconds, appeared, and the latter measured out the ground. The adverse parties had taken their stations, when suddenly Doctor Cheyne exclaimed, "Hold; this is not fair play: I am so large, you cannot fail to hit me; and you so thin, one might as well take aim at a shadow. We ought to be more equalized."—"With all my heart," replied Misauban: "we have only to mark out, with lines of chalk, on your body, the size of mine, and all the hits I make on either side the lines shall go for nothing." Doctor Cheyne, not relish-

ing this happy expedient, the seconds interposed, and it was decided to be best not to fight at all.

207. Another ridiculous Duel.

I knew a person at Paris, who aimed at uniting the two characters of a man of letters, and a man of fashion: in the morning he frequented the Procope Coffee-house, and in the evening the most brilliant assemblies. His name was Cadet de Senneville: he had a good figure, and very imposing air, particularly when he mounted his grey horse, admirably caparisoned, of which indeed he was not a little proud. Having one day disagreed with a literary man, who was a main pillar of the Procope Coffee-house, Cadet de Senneville demanded satisfaction for the affront he supposed he had received, and desired to meet him at a certain hour the following morning, in the *Bois de Boulogne*. The man of letters, who had no disposition for fighting, requested all the company then in the coffee-room to attend the proposed meeting, promising to divert them with a pleasant scene.

Accordingly to the *Bois de Boulogne* they all repaired, where the antagonist of Senneville came on foot. By and by the latter appeared, whose grey steed pranced and curvetted, as if proud of the burthen he carried. He did not fail to testify his surprise at seeing so large a company assembled; but dismounting, he tied his horse to a tree, and assumed a fencing position. The other, making some pretence to step aside, and approaching the tree where the horse was tied, hastily unfastened him, and vaulting into the saddle, exclaimed,—"Adieu! adieu! Monsieur Cadet de Senneville. You came hither on horseback, I on foot. Each in his turn. You go home on foot, and I on horseback. Adieu! Cadet." And away he gallopped, followed by shouts of laughter; in which at length Senneville himself thought proper to join.

208. Anecdote of Lord Evelyn Stuart.

Lord Evelyn Stuart, son of the Earl of Bute, and an officer of the guards, wore long mustaches, and appeared thus in the

House of Commons, of which he was a member. One day Mr. C——y thus addressed him: "My Lord, now the war is over, won't you put your mustaches on the *peace establishment?*"—"I do not exactly know whether I shall do that," replied his lordship; "but meanwhile I would advise you to put your tongue on the *civil list.*" The commons were at this time debating on the payment of the Civil List.

THE END.

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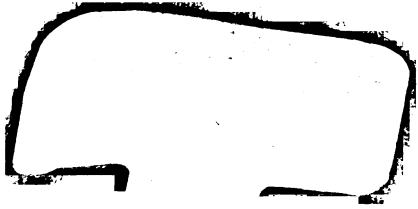

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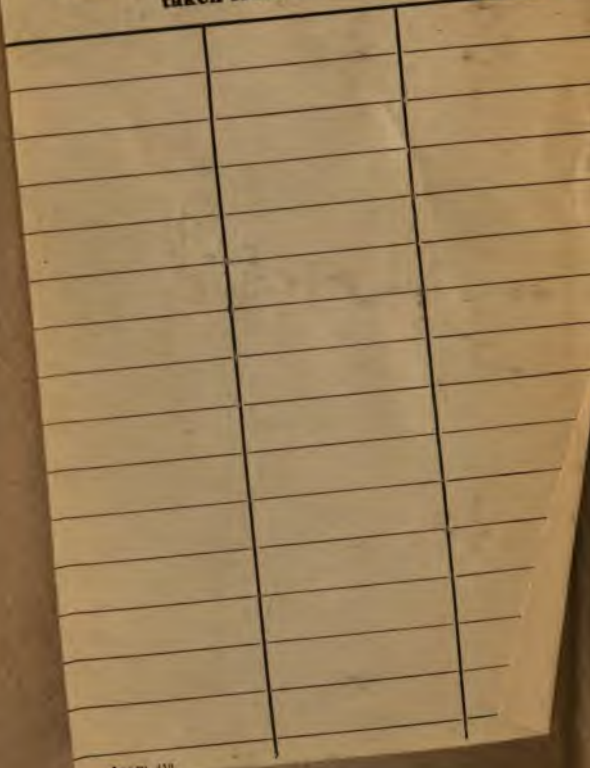
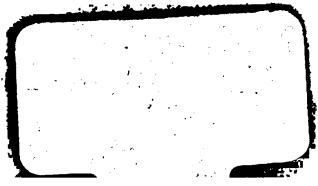
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